A TREATISE Of the AFFECTIONS; Or The Soules Pulse.

Whereby a Christian may know whether he be living or dying.

Together

With a lively description of their Nature, Signes, and Symptomes.

As also directing men to the right use and ordering of them.

By that Reverend and faithfull Minister of Gods Word, Mr. *William Fenner*, sometimes Fellow of Pembroke-Hall, and late Rector of *Rochford* in *Essex*.

Finished by himselfe.

DEUT. 6. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might.

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To the Reader.

God made man (as all things elſe) for himſelfe, Gods glory is the end for which man was made; the fruition of God is the happineſſe to which he was appointed; that he might be ſubſervient to this end, and obtaine this happineſſe, hee beſtowed on him a reaſonable ſoule conſiſting of an underſtanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The underſtanding as the eye of the ſoule to diſcerne truth, the will as the feet of the ſoul to carry it to good. The underſtanding (though furniſhed with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the firſt Truth: the will (though let out to the deſire of good naturall) was eſpecially enamored with God the chiefeſt good; and whilſt theſe faculties continued in thoſe poſtures, man continued in the happy and holy condition of his *primeve* creation; the corruption and miſery of the ſoule is the averſion of theſe faculties from this object, the corruption of the underſtanding the ignorance of God; the corruption of the will, the abhorring of God; man loſt not his faculties by his fall, but their integrity; he hath an underſtanding ſtill, but in regard of heavenly things blind and vaine,

quick-sighted in other things, he hath a will still, but averse from God, and pursuing with eagerneſſe things terrene; the reparation of the ſoule is the re-ſetling of theſe facultíes on their proper objects, and this is that which is required, My ſon give me thy heart, give me thy underſtanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and hoping in me. Theſe acts of loving, fearing, &c. commonly called by the name of *Affections* (I ſpeake with ſubmiſſion to better Judgements) are onely the motions of the will, by which it goeth forth to the embracing of its object which is good; which conſidered in the generall nature is loved, conſidered as in the fruition is delighted in; conſidered in the future as attainable, if with eaſe, is deſired; if with difficulty, is hoped for; if the will or theſe Affections be fixed on their proper object, there is no danger in the exceſſe; God cannot be loved, or feared, &c. over-much; the only danger in them, is either in miſplacing upon a wrong object, or their looſe adhering to the right; both theſe the Apoſtle rectifies, Be not drunk with wine, in which is exceſſe, but bee filled with the Spirit, covet the beſt gifts. Thus Chriſt invites his Church, Drink, yea, be drunke, O my beloved. This drunkenneſſe, ſaith *Ambroſe*, makes men ſober: And this is the ſubject of this inſuing Diſcourſe publiſhed for thy benefit. Reade, conſider, Pray, and the Lord give thee underſtanding to conceive of it, and a will to conforme unto it.

THE

THE TABLE.

THe right uſe and ordering of the Affections, Page 1

Doctr. *A naturall man cannot ſet his affections on God, or upon things above,* 3

What the affections are, ib.

1 *They are motions,* ib.

2 *They are motions of the will,* 4

3 *They are forcible motions of the heart,* 6

4 *They are ſenſible motions,* 7

They are according to the apprehenſions of good and evill, 9

Reaſons.

1 *They are the wings of the ſoule,* 10

2 *They are the inclination of the ſoule,* 11

3 *They are the paſſion of the ſoule,* 13

4 *They are the perturbation of the ſoule,* 15

9 degrees wherein the affections may be wrought on. In five of them a carnall man may have his affections wrought on, but in the laſt foure he cannot, 19

1 *The heart is inticed by them,* ib.

2 *The heart is ſomewhat touched therewith,* ib.

3 *The heart is ſomewhat bowed by them,* 20

4 *The heart is ſtolne away with them,* 21

5 *The heart is inflamed by them,* 22

6 *The heart is overturned from what it was,* 23

7 *That the heart be ingaged for God.* ib.

8 *The heart is glued to a thing by them,* 24

9 *The heart may be quite given up to the thing it affects,* 25

Affections of the wicked cannot be set on Christ, but may be raised towards Christ, ib.
Proved by five Arguments:
1 *By the sparkes of right reason,* ib.
2 *By the knowledge out of the Word,* 27
3 *By knowledge and conscience quickned,* 28
4 *By the horror of their estate,* 30
5 *By selfe-love,* ib.
Affections may worke the wicked to doe some speciall duties, as appeares in five instances, 31
Fourth Reason, though a carnall mans affections be wrought on, yet they are not kindly wrought on, 39
First, they are not 1 *kindly,* 2 *judiciously,* 3 *regularly,* 4 *universally.*
Examine whether you are affections rightly or no.
Demonstrated by foure signes, 43
It stands us infinitely in hand to have our affections set right, proved by eight arguments, 49
It is a Christians duty to set his affections on God, two Reasons, 62
The necessity of it for three Reasons, 63
All the good of the creature is not thy good; proved by foure arguments, 66
It is best to set our affections on God for three reasons, 71
Use. It is a blessing to have affections, 74
Affections not sinfull for three reasons, ib.
Affections are necessary, and why, 77
Foure impediments, our affections are not set on God, 102
Two grounds to set our affections on God, 109
Meanes to set our affections on God, 111
Meanes to get up the bottome of the affections, 132
Ministers must labour to stir up the affections of the hearers

hearers, 139
How a Minister must stir up affections, 146
It is a great sin to set our affections on earth, proved by foure arguments, 159
The degrees of the affections, 165
The extremity of the affections is zeale, 176
Zeale what it is, in foure demonstrations, 177
Zeale is due only to God for five reasons, 182
God demands the zeale of the affections, 189
Very dangerous to deny God the zeale of the affections in holy duties, 191
It is a lamentable condition we are in, when our affections run contrary to God; by 8 arguments, 196
Seven signes whether the zeale of our affections be set on God, 212
Zeale cannot abide any sin, 215
Nor in any person, childe, wife, rich, &c. 216
Five meanes to make us zealous, 229
Be exhorted to be zealous against thy worst enemies, Sinne, Satan, &c. 237
Without zeale thou must never do good to others, 238
Nor incourage the Ministers of God, 240
Nor can you be excellent, 242
Zeale makes us like Angels, ibid.
Zeale as fire against coldnesse and lukewarmenesse, 243
Seven motives to set your affections on God, 245

THE

THE FIRST SERMON.

Colos. 3. 2.

Set your affections on things that are above, and not on things which are on the earth.

THe subject of the text and this Treatise *is the Affections*, shewing the right use and ordering of them, which is a thing of continuall and great concernement: for they will never be idle, but still running out and bringing into the soule either healing or hurtfull objects, and so authors either of our woe or welfare: and certaine signes either of our happinesse,

pineſſe, that we are riſen with Chriſt: or miſery, that we are ſtill dead. —— And concerning theſe the Apoſtle

Firſt, *Implies a diſeaſe* and *diſtemper*: that they are disjoyn'd from God, and that *deſperately*.

Secondly, *Applies a medicine*, a way to cure them, to bring them backe, and place them upon their firſt and right object *God*, and things above.

The firſt he intimates to us in three things.

Firſt, by calling them *inordinate affections*, and ſuch as can never be ſet right, without they be mortifyed. *Mortifie your earthly members, Fornication, Vncleaneneſſe, Inordinate affection, &c. v.* 5. He tearmes them inordinate and maſterleſſe affections, and he commands us to mortifie them.

Secondly, by ſhewing they are *buryed in the things of the world*, and never can be raiſed up againe, but onely by the power of the reſurrection of Chriſt. *If ye be riſen with Chriſt, ſeeke thoſe things that are above, verſ.* 1. q. d. Ye can never be able to make your affections ſeeke upwards, unleſſe ye be riſen with Chriſt.

Thirdly, by ſuppoſing they are naturally (as *Salomon* ſaies of a fooles wrath) as heavy as a ſtone, the affections are ſo naturally, as heavy as a ſtone, which fals downe to the earth, and cannot aſcend, except it be heaved up: *Set your affections on things above, and not on things on the earth.* q. d. they naturally ſugge downewards on things that are earthy, but let them not doe

Pro. 27. 3.

ſo:

so: no, heave them up, and set them up upon things that are heavenly. *If yee bee risen with Christ.*

These words are to bee construed with all the exhortations, Saint *Paul* does here give. *If ye be risen with Christ*, seeke those things that are above. *If ye be risen with Christ*, set your affections on things that are above. *If ye be risen with Christ*, mortifie your earthly members, and your inordinate affections, &c. q. d. if yee be not risen with Christ, it's but a folly for me to bidde you doe this, ye cannot mortifie your affections, nor raise up your affections to God, ye cannot possibly doe this, except yee bee risen with Christ. The point then is this, which I will handle by way of coherence.

A naturall man cannot set his affections upon God or upon things above, for our more intelligible proceeding in this doctrine, as likewise in the whole treatise of the affections, which I desire to goe through, let me tell you, Doctr.

First, *what the affections be.* The *affections are the forcible and sensible motions of the heart or the will, to a thing or from a thing, according as it is apprehended to bee good or to bee evill.* There be foure things to bee considered herein. What the affections are.

First, The *affections are motions.* They are the motions of the heart. *The motions of sinne* saies Saint *Paul*, *Rom.* 7. 5. that is, the affections of sinne, for so it is in the originall: so that then are a mans affections set upon God, when the heart hath its out-goings to God, and there- 1. The Affections are motions.

fore the Scriptures cals the affections *the feet of the soule:* for as the body goes with its feet to that which it loves, so the soule goes out with its affections to that which it loves. *I thought upon my wayes, and turned my feet unto thy Testimonies, Psal.* 119. 59. that is, I turned mine affections to thy testimonies: looke to thy feet when thou commest into the house of the Lord. I have refrained my foot from every evill way, *Psal.* 119. 101. Their feet are swift to shed bloud, *Rom.* 3. 15. The Soule hath no other way to come at that which it loves, but onely by its affections: can the mucke-worme bring his bagges and his coffers to his Soule? can the voluptuous man bring his dogges and his hounds and his bowles to his Soule? No, though his Soule loves such vanities as these, it cannot move to them but only by its affections, *Currui similes sunt & equis pernicibus affectus,* saies *Lactantius.* The affections are the Soules horses, that draw her as it were in a coach to the thing that shee affects: a man is moved by his affections. By *Anger* he moves out to Revenge: by *Desire* hee moves out to Obtaine: by *Love* hee moves out to enjoy: by *Pitty* hee moves out to relieve: the affections are the motions of the Soule. When the unbeleeving Iewes had an affection of envy at Saint *Paul*, the text sayes, *They were moved with Envy, Act.* 17. 5. so the soule of the godly is moved with affection to God. This is the first thing, the affections are motions.

L. 6. de vero cultu. c. 17.

By faith Noah warned of God moved with feare. &c. Heb. 11. 7.

Secondly

Secondly, As the affections are motions, so they are the *motions of the will*. I know *Aristotle* and most of our Divines too, doe place the affections in the sensitive part of the Soule, and not in the will, because they are to bee seene in the beasts. But this cannot bee so, for a mans affections doe most stirre at a shame or disgrace; which could not bee, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteeme: call the desires of the appetite greedy and gluttonish, the appetite is senceleſſe of any disgrace, and therefore the affections must needs be in the heart: the scripture places the affections in the heart or the will. *Being affectionately desirous of you, we were willing*, 1 *Thes.* 2.8. Saint *Paul* couples his affections and his will together in one, and his affection that he had to the Thessalonians, hee seats in his will. How could the Apostle command us to set our affections on God, and the things that are above, if the affections were in the sensitive and unreasonable part? can a man make his materiall stomacke to hunger after God? or the thirst of his sensitive appetite to thirst after Christ? alas the sensitive part is not capable of a command or precept. No, if the affections were onely in the sensitive & materiall part of the soule, then how could they be in the Angels? the good Angels have affections, all the essentiall parts of the affections, and so have the bad. The good Angels, *which things the Angels desire to looke into*, 1 *Pet.* 1.12, The

2. *The affections are the motions of the Will.*

evill Angels or Devils, *the Devils believe and tremble, Iam. 2. 19.* I confesse there be certaine animall and analogicall affections that are in the sense: ther's griefe for torment, and feare to touch a serpent or a toad: delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on heaven, they are seated aright as they stand, so a moderation bee kept, they have no need to change objects: *The affections of the heart*, these are the affections the Lord doth call for; the outgoings of the heart, as the sense is afraid of a Lyon, so is a godly heart afraid to sinne against God; as the sence is joyfull to have ease after trouble, so a godly heart is joyfull with a good conscience in Christ; as the sense loves that which doth feed it, so a godly heart loves God that doth nourish it: and therefore *Austen*, and *Galen*, and *Scotus*, and why say I them, the scriptures say the affections are motions in the heart. *Mine Eye affecteth my heart*, sayes the poore Church, *Lam. 3. 51.* that is, when she beheld the lamentable distresses of the daughters of Sion, this stirred up the affection of pitty in her heart.

3. *They are forcible motions of the heart.*

Thirdly as the affections are the motions of the heart, so they are the *forcible motions of the heart*, every little motion in the heart, is not an affection, but onely the forcible motions of the heart; a man is then said to set his affections upon God, when his heart goes with force unto God; for as God appoints every creature his

his taske, and to seeke out its owne good, so he gives it a force for to doe it; the stone, its nature is to fall downewards, and God gives it a weightinesse that it may fall downewards with force: the stomacke its nature is to take food when it is empty, and God gives it a hunger that it may take it with force: every creature hath not onely its motion to move it to its owne good, but it goes to it with force; so God hath given affections to the heart, as weight to the stone, and hunger to the stomacke, so God I say hath given affections to the heart, that it may seeke out its good with a force: so that then does a man set his affections upon God, when hee sets all his forces to God-ward. When *David* had given 847 millions, 382 thousand 500 pound in silver and gold of his owne charges to the building of Gods house, for so the learned may gather out of two Chapters in the Chronicles, you may well thinke he imployed all his forces thereto, but what sayes the text, *I have set mine affection to the house of God*, 1 *Chron.* 29.3. Thus yee see when he set his affections to Gods house, he put to his forces: the affections are the forcible motions of the heart; when a childe of God *prayes* with affection, he prayeth with force; when he *stands for God* with affection, he stands for him with force.

4. *They are the sensible motions of the heart.*

Fourthly; As the affections are the motions and the forcible motions of the will, so they are *the sensible motions too*. For the will stirres up the inferiour faculties of the Soule, and they

they ſtirre up the humours and parts of the body, to make the greater reſiſtance to that which it diſaffects, or the greater embracement of that which it affects.

This is one reaſon why the affections are called paſſions, for they make the ſoule to ſuffer and the body to ſuffer. The affection of Ioy makes the ſpleene for to ſuffer, and anger makes the gall for to ſuffer, and feare makes the heart for to ſuffer, yea the affections make humours, bloud, ſpirits, members, even bones and all the body for to ſuffer. Hence it is, when a man ſets his affections upon God, *his feare*, the feare of God makes him *tremble*; his *Love*, the love of God makes him to *weepe for his ſinnes*; the *Shame* of it that he ſhould diſhonour his God makes him to *bluſh* before Chriſt. *Griefe* for his ſinnes many times *dries up his moyſture*; and *Zeale* for his glory *conſumeth his fleſh*: ſo was it with the Pſalmiſt, when he was full of affections towards God, and ſaw how men did diſobey his commandements, ſee what ſenſible motions were in him. *Mine eyes guſh out with rivers of waters, becauſe men keepe not thy Law*, Pſal. 119. 139. *Ezra* was ſo affectionate for God, that knowing how the people tranſgreſſed, it made the colour to come in his face and to bluſh before heaven, *Ezr.* 9. 6. as *Demetrius* bluſht for his father *Philips* offences; the Orator that pleaded King *Philips* defence, did not doe him ſo much ſervice, as the bluſhing of *Demetrius* his ſonne. This was the effect of his affection to his Father, it ſhewed it ſelfe

ſelfe in his bluſhing for the offences of his Father: Thus the affections are the ſenſible motions of the Will.

Fifthly and laſtly, they are ſuch ſenſible motions as are according to *the apprehenſion of good or evill.* For when there is but ſmall apprehenſion of good or evill, the affections are weake, and may hardly worke on the body at all; but when there is a great apprehenſion of either, not onely the ſoule is *deepely* affected, but alſo the body is mightily compatible. Nay if the apprehenſion be deepe indeed, the affections breake out into raptures, as *dancing and leapings of the heart*, which are the raptures of joy: *raviſhments and enamourings*, which are the raptures of love; *meltings and bleedings and breakings of Spirit*, which are the raptures of griefe; aſtoniſhments, amazements, which are the raptures of feare; confuſion and the like, which are the raptures of ſhame: the affections burſt forth into ſuch raptures as theſe, when the apprehenſion is deepe. *Olofernes* his eyes were raviſht with the ſlippers of *Iudeth*, becauſe he was deepely in love with her: *Iacob* ſhooken almoſt dead at the ſight of his ſonnes bloudy coate, becauſe hee was deepely affected thereat. The Roman Senate were affrighted with the ſight of the Carthaginian greene figges, that *Cato* did ſhew them: ſuch raptures have the Saints very often in their prayers to God, being helpt *with ſighes and grones that cannot be uttered, Rom.* 8. 26. becauſe they have a deepe apprehenſion of

4. *They are ſuch motions as are according to the apprehenſion of good or evill.*

Iudith 16. 9.

Gen. 37.

of the corruption that is in them. Thus ye see what the affections bee, *they are forcible and sensible motions of the will, to a thing or from a thing, according as it is apprehended to be evill or to be good.*

Reasons. In the next place let mee shew, that a carnall man cannot set these his affections upon God or upon Grace, which may appeare by reasons.

The Affections are the wings of the Soule. First, *Affectus sunt ale animæ*, as the proverb goes, *The Affections are the wings of the Soule*. if the birds wings bee limetwigd and glued to the ground, shee cannot flye up; now a carnall man his affections are glued and limetwigd to the things of the world, or the things of this life, and therefore it is impossible he should flie up unto God. I reade in the life *Anselmus.* of good *Anselme*, walking in the fields hee saw a shepherds boy that had taken a bird, and tyed a stone to her legge, and as the bird would bee offering to mount, the stone pulled her downe, shee had such a weight on her legge, she could not flye up: this good father fell a weeping, to consider, that so it was with men, carnall men; though perhaps they thinke to flye up unto God, by many good purposes, they are still borne downe with their sinnes, their affections are clogd, security, deadnesse of heart, selfe-love, and love of the things here below, like millstones made fast to their heeles, their affections cannot mount up to God. Hast thou more affection to a game then a Sermon? more affection to sit drinking in ale-

houses

houses, then to be reproved for thy sinnes? more affection to a good booty, then a good duty? alas how canst thou set thine affections upon God? thine affections are earthly affections, and therefore they cannot bee placed upon God, *Rom.* 1. 26. there wee reade of *vile affections.* God gave up the Heathen to base and vile affections: so these are base and vile, and carnall affections, that thou art given unto: thine affections are malice and envy and revenge, which cannot be set upon God: they are worldly feares and worldly sorrowes, and worldly joyes, and worldly pleasures, and worldly delights, these are thine affections, these can never bee placed upon God. They are vile affections, too base and dishonorable to God. Thine affections are lime-twigd by Satan, they cannot sore up unto God. This is the first reason, why a carnall man cannot set his affections upon God, because his affections, which are the wings of his soule, are glued to the earth.

Secondly, *Affectus sunt inclinationes animæ, the affections are the inclinations of the Soule:* as a man is affected, so is he inclined; and therefore the affections in scripture are called the bent of the soule, *my people are bent to backesliding from me, Hos.* 11. 7. that is, their affections to me are unstable, unconstant and fickle. How stands such a one bent? as we say; that is, how stands hee affected? A man is bent to that which his affections are on; now then is it possible that a carnall man should set his affections

They are the Inclinations of the Soule.

affections on God, when his heart does not stand bent unto God: the muckeworme his heart stands bent to the world, the voluptuous his heart stands bent to his pleasures; the proud man, his heart stands bent to get credit and bee well thought on; the naturall man stands bent to be carnall and earthy, and how can such men set their affections on God, when their heart stands that way bent; the affections are they bent; that way that thy bent goes, that way doe thine affections goe; thou art merry and iocond and joyfull to day, tell me what is it for? is it because God is glorified by thee? No, no, thy mirth and thy joy stand otherwise bent; thou hast beene angry and revengefull, what was it for? was it because God is dishonoured, and thy lusts have beene violent? alas no, thy anger and thy wrath stand otherwise bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthy, thou canst not place thine affections upon God; nothing can goe against its owne bent and inclination, unles by the omnipotent power of the Spirit of Christ. *David* knew this well enough, that his affections could never bee to God and his righteousnesse, if his heart did not that way stand bent, and therefore hee prayes God, *incline not my heart to any evill thing*, *Psal.* 141. 4. Let not mine affections bee on any evill thing, for then I should bee that way inclined. This is the second reason why a carnall man cannot set

set his affections upon God, because the affections of the heart, are the bent of the heart.

Thirdly, *Affectus sunt passiones animæ*, saies Damascen, *the affections are the passions of the Soule.* When the heart is affected with a thing, it lets in that thing, and it suffers a change by that thing; when a man is affected with anger at a wrong or an iniury, wee say he is in a passion; that is, he lets in the wrong, and there does his heart bite upon the wrong, and chafe at it; thus hee is passionate, when a man is affected with love to a pleasure, hee lets in the pleasure, and suffers it to prevaile on the heart: now then a carnall man cannot set his affections upon God nor his grace, because hee cannot let it in, to prevaile over his Soule, hee will not suffer it to enter; can hee bee in a good passion for God? can hee bee angry and cholericke to see how Gods Spirit is grieved? can hee bee grieved at the lusts of his heart, which hee joyes in? can hee bee zealous for Gods truth, and for the beauty of holinesse? Alas, alas, no. Hee cannot let in these things into his heart, nor Christ, nor Grace, nor holinesse, nor humility, nor selfe-deniall, nor any saving Grace that is Christs, can get entrance into his heart, and therefore hee cannot set his Affections upon God. When the Apostle had exhorted the Hebrewes, and now was concluding, that he could exhort them no further, he concludes on this manner.

3. They are the passions of the soule.

Elias was subiect to like passions as we are. Iam. 5. 17. *That is subiect to like affections with us.*

And

And I beseech you brethren, suffer the word of exhortation. Heb. 13. 22. Hee labours to worke on their affections, that they would let in his exhortations into their hearts, he does not say suffer me to exhort you, for hee had exhorted them already, and had taken their leave, but suffer it to enter into your hearts; now if you be carnall, thou wilt never suffer Gods counsels to enter; youle never suffer the word of reproofe, neither will yee suffer a refignation; suppose wee should pull downe all the unnecessary alehouses in the parish, would ye suffer it? suppose wee should roote out your gamehouses and the like, would ye suffer it? suppose wee should make every man pay his twelve pence a day for every time hee is absent from Church and have all disorders punisht in the Towne, would ye suffer it? suppose we should come to your houses and exhort you, and reprove, and tell you of your sinnes, and labour to reforme you and your familyes, alas would ye suffer it? no, your passions would rise, yee would be so farre from affecting these things, as that your affections would be against them, nay ye would be in passion against me; carnall hearts cannot set their affections upon God, why? because the affections are passions, as I have proved already, and the soule does suffer its affections. The affections doe alter the heart, but a carnall heart will not bee altered by the word, nor by Christ; nor suffer his graces to enter.

Fourthly, put the case a man set himselfe wrong

Wrong, *affectus sunt perturbationes animæ, the affections are the perturbations of the soule*; if once they goe wrong, and the reines bee laid on their neckes, they are like wilde horses to the soule, to carry her whither shee would not; they are the disturbers of judgement, and violent tyrants over the soule, they make a man walke as they list; and therefore the Apostle cals them, *the lusts of concupiscence, wherein a man walkes*, 1 *Thes.* 4. 5. in the originall it is *the affections of concupiscence*, they are cruell and masterlesse misleaders of a man; now a carnall man, his affections are such, they are disturbances and perturbations unto him, they will so trouble him, and tosse him up and downe, from lust unto lust, from sinne unto sinne, that he shall never be able that is carnall, to set them upon God. *Jamblychus* cals them the nayles of the soule, whereby it's nayled to the things of the body; would a carnall man repent? alas his affections disturbe him; would he pray and hold out in that duty? his affections are importunate to be otherwise occupyed; would he exhort and reprove, and be rebuking his neighbour for sinning against God? his affections they are against it, hee is ashamed for to doe it, he is afraid he shall have a flout for his labour; would hee forsake his covetousnesse and drunkennesse and company? O his affections are so strong to them, that he is not able to draw his heart from them. The very Heathen brings in all the world thus speaking of themselves, *nitimur in vetitum semper cupimusque*

They are the Perturbations of the Soule.

pimusque negata, so headstrong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, she saw the good and she liked the good but her affections transported her quite to the contrary; thus it was with *Herod* the king: when he heard there was another king of the Iewes borne in the world, and that wisemen from the East were come for to doe homage to that new king; the text sayes, *he was troubled*, *Matth.* 2.3. feare, and shame, and griefe, and vexation, and all his affections, they were all up in armes, and would not let him bee quiet; they troubled him sayes Saint *Matthew*. Yea they made such a disturbance in *Herod*, they did so baffle his iudgement, and busie his thoughts, and torture his mind, that they drove him to murther, God knowes how many scores of poore infants: before they would bee quiet, they made him a mad man. Thus the affections are grievous perturbations, when they are once come to be misplaced; and if they be such perturbations as they are, alas how can a carnall man set his affections upon God? they are masterlesse wildehorses, and he cannot subdue them: they are bedlams and phrantique misleaders, and hee cannot overcome them: they are desperate things, his affections are so giddy and unruly, that hee can never bee Christs, as long as his affections are alive, unlesse they be set upon the tenters, and put upon the wracke and tamed perforce, theyle never be right: and therefore sayes the Apostle,

those

Those that are Christs have crucified the flesh with the affections and lusts, Gal. 5. 24. Those that are Christs have done so, or else they could never be Christs, because the affections are perturbations and disturbances, most wofull perturbations they are. And this is a fourth reason why a carnall man cannot set his affections upon God, because his affections are perturbations, and like a company of wilde horses, that will not be ruled.

THE SECOND SERMON.

Coloſ. 3. 2.

Set your affections on things that are above, &c.

THus I have ſhowne you, firſt what the affections be: Secondly, how a carnall man cannot ſet his affections upon God. But here it may be objected: cannot a carnall man have good affections to God and to grace? The people were ſo affected with *Iohns* preaching, and with his baptiſme, that they would have beene angry and zealouſly affected againſt that man, who ever he was, that ſhould have ſaid it was not of God; they would have ſtoned ſuch an

an one to death. *Luke* 20. 6. the people most of them were carnall, yet they were thus affected with his preaching. Certainly a carnall mans affections may be marvellously wrought on. For the clearing of this doubt. Let mee shew you nine degrees, wherein the affections may bee wrought on: in five of them, a carnall man may have his affections to be wrought on, and in the last foure of them he cannot. First, I will name you these nine degrees of the affections of the heart.

The first is, when they are so farre wrought on, that *the heart is enticed and allured much by them.* Thus the eloquent Ministers in *Corinth*, it seemes they wrought upon the peoples affections exceedingly, their words were so drawing, and their speech was so inticing, that they came flocking to them. S. *Paul* confesses hee would not preach so, *with the enticing words of mens wisdome.* 1 *Cor.* 2. 4. (q. d.) what good should I doe, if my preaching were such? its true I might allure you, and move you, and entice you, and stirre your affections; but alas this would never bring you to faith, and repentance with power: this might tickle your hearts peradventure a little, but not soundly comfort you. *The heart is enticed and allured by them.*

The 2d is, when the affections are wrought on so farre, that the *heart is somewhat touched therewith.* As a man when his affections are moved with any, at a disgracefull word, hee saith, this toucheth mee indeed. When God turned the affections of *Israel* unto *Saul*, indeed some of them had no affection to *Saul*, *How*

shall this man save us, say they? they despised him in their hearts, but God turned the affections of the rest upon *Saul*, for to follow him: the text sayes of them, *The Lord had touched their hearts*, 1 *Sam.*10.26. That is, he set their affections upon *Saul*, that they might follow *Saul* up and downe. As when the Needle is touched with the Loadstone, then it will turne it selfe presently to the North; their affections were touched, and therefore they followed after *Saul*. So, many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch frō the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have a touch from the Word, and some vertue goes to them, for the affections are tearmed, the touch of the heart. *Its good for a man not to touch a woman*, 1 *Cor.*7.1. That is, not to set an amorous affection of the heart upon a woman. Thus farre a wicked mans affections may be to the Word, they may be touched by the Word.

3 *The heart is somewhat bowed by them.*

The third is, when the affections are wrought on so far, *that the heart is somewhat bowed thereby*, this is another degree, of working on the affections, to bow the affections, as ye may reade. *David bowed the heart of all the men of Iudah, even as the heart of one man*, 2 *Sam.*19.14. that is, by his kinde speeches, and friendly message hee sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his affections stood

stood sturdy before, or may be they were bowed another way before, now they be bowed the contrary; as wicked *Ioabs* affections were so bowed to God-wards, and for the good of his Church, that he was willing to dye in his defence. *Be of good courage*, sayes he, *let us play the men for our people and the cities of our God, and the Lord doe what seemeth him good*, 2 *Sam.* 10. 12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God, and yet hee was a wicked man.

4. *The heart is stolne away with them.*

The fourth is, the affections may be wrought on so farre, that *the heart may be stolne away with them*: this you may finde in the story of *Absalom*, who with his beauty and the properneſſe of his person, and the flattery of his lips, and his courteous complementing with the people of the land, he did so winne their affections, that the text sayes, *He stole the hearts of the men of Israel*, 2 *Sam.* 15. 6. So grace is so beautifull, and the Word of God hath such kinde promises and kind speeches with it; not complementall, as *Absaloms*, but reall and truly amiable, that it may steale the affections of a carnall man, as the Israelites stole from the *Ægyptians* and they knew not how, so grace may steale thine affections and take them with its beauty, and yet thou be a wicked man for all that. As *Paul* with his preaching did so steale away the affections and the hearts of the *Galathians*, that for a need they *would have pluckt out their eyes and given them to Paul*, they were so strongly affected with him and the Gospel he taught them,

*Gal.*4.15. Nevertheleſſe S. *Paul* ſayes they were *fooliſh and carnall.*

5. *The heart is inflamed by them.*

The fifth is, the affections may be wrought on ſo farre, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *avenger of blood*; when any had unwittingly and unwillingly killed his brother, the Lord commands him *to flye quickly to a City of refuge, leſt the avenger of blood ſhould kill him in fury and anger.* The words goe thus, *leſt the avenger of blood purſue the ſlayer, while his heart is hot, Deut.*19.6. While his heart is hot, that is, while he is in the heat of his paſſion, while his anger and the affections of revenge are hot: the affections may be raiſed ſo high, that they may ſet the heart in a heat upon a thing which it affects. So a carnall man may have his affections heated & inflamed towards God and towards grace. *Saul* had a great zeale to Gods Church, 2 *Samuel* 21.2. *Iehu* was zealous for God, *Come with me*, ſayes hee, *and ſee my zeale for the Lord*, 2 *Kings* 10.16. Zeale is the heat of all the affections, and therefore *Iehu* was heated in al his affections for *God*; his affections were hot to root out Idolaters, his affections were hot to cut off Gods enemies, and to reforme abundance of ſinfull abuſes in the kingdome: he was zealous, his affections were heated towards God, and yet *Iehu* was no better than a carnall man for all that. Thus far may a carnall mans affections be wrought on for grace; and this is no argument that he hath ſet his affections upon God, as ſhall afterwards appeare. Therefore there be foure further degrees

grees which are only to be found in the godly.

The sixth then is, the affections may bee wrought on so far, that the heart is *quite overturned from that it was before*; I say the affections may be wrought on so farre, that the heart may be turned upside downe by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sinnes. *Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled, Lam.* 1. 20. her soule was even battered with affections of repentance and humiliation; her soule was distressed with terrors; her bowels were troubled and contracted with feares, and her heart was turned upside downe with sorrowes, and all for her sinnes, for I have grievously rebelled, sayes shee. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Job* sayes of his first birth, *He was curdled like Cheese*: so here in the second birth, her heart was curdled like Cheese, &c. My heart is turned in me, sayes she. This is a higher working on the affections, then any carnall man hath. 6. *The heart is overturned from what it was before.* *Job.* 10. 10.

The seventh is, the affections may be wrought on so farre, *that the heart be engaged for God.* As a womans affections towards a man may be so deepe, as that shee engages her heart unto that man, and resolves to have none other husband but him. So when the affections are so deepe in love with grace and with Christ, that the heart is once ingaged for Christ, to bee a widow for *The heart is engaged for God.*

ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devill, nor lust, nor any other sinne shall ever have her heart more, shee is so farre in love and affection with Christ, as her heart is engaged for Christ, this is a godly soule. *Who is this that engages his heart to approach unto me*, saith the Lord, *Ier.* 30. 21. If pleasure come, saying, set thine affection on me; no sayes the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, sayes the heart, I am engaged for another, even for Christ and his graces: this is a deepe working on the affections indeed, when they are engaged for Christ.

8. *The heart is glued to a thing by them.* *De vita Pythag.*

The eighth is, the affections may be wrought on so farre, that *the heart may be glued to a thing by them.* *Iamblichus* the heathen hath a pretty phrase to this purpose: a wicked man he cals him δεδεμένον ταῖς ἐπιθυμίαις, bound in and nayled in his affections, he is even nayled and glued to the things of the world, his heart does even stick to them like Pitch and Tarre to the Ship. So it is with a godly soule, his heart sticks fast unto Christ, and the Commandements of Christ. *I have stuck unto thy Testimonies*, sayes *David* to Christ, *Psal.* 119. 31. How came his heart to stick to Christs testimonies? His holy affections were the glue, his affections clave to Gods law.

The ninth is, the affections may be wrought on so far, that the *heart may be quite given up to*

the

the thing which it affects. *Solomon* had such affections to wisdome that *he gave his heart for to seeke it. Ecc.* 1. 13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart, and all. So a godly heart is so deepely affected with Christ and his righteousnes, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus farre wrought on; but it is marvellous to thinke how farre a mans affections may be wrought on for Christ, and yet bee a carnall man. It's proved already, hee cannot set his affections on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

The heart is quite given up to that which it affects.

The affections may bee thus raised.

First, *the ignicles & embers of right reason that* God hath made naturall to his heart may regulate his affections to be chast, & sober, and kind, & liberall, and just, and morally humble, and patient, and merciful, &c. and to observe the things contayned in the Law. Natural reason directs men to love their parents and their children, and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality sayes *Aristotle*, they doe ἐμπίπτειν τὸ μέσον ἐν τοῖς πάθεσι. They finde out a *Medium* or a golden meane in the affections, and hold them unto it. And therefore S. *Paul* knowing thus much, and how that some of the Heathen were so wicked, that they would put out the light of their owne reason, and be drunke and lustfull, and proud, and mercilesse, and disobedient to parents, hee condemnes them

I

By the sparkes of right reason that regulate the affections.

L. 2. Eth. c. 6.

them especially for this, that they were without understanding and *without naturall affection*. Rom. 1.31. that is, because they put out that naturall reason, and that naturall affection that were in them. Because their affections might have beene naturally set upon those things. Their very naturall reason might have ruled their affections, and set them upon vertues of morality. So that thus farre thou mayest goe, and yet bee a carnalist, thine affections may runne to bee civill, and morally honest, and the like naturall reason may raise up thine affections from drunkennesse and lust and from naturall injustice, and from swearing and lying, and filthinesse of speaking and the like. I say naturall reason may raise up thine affections from these. Indeed it may be thine affections are violent, and greedy and sensuall to tempt thee to some of these sinnes, but naturall reason may take them off from such sins as these. Are thine affections so vile as to follow thy blowzing and thy company keeping? we neede not quote Scripture to convince thee: thy material stomack cryes out it is a sinne, for it grumbles at it. Thine eyes and thy legges and thy heeles cry out its a sinne, for they doe betray it. Looke upon thy purse, it cryes against thee, for it thou hast emptied. Look upon thy Children, and thy Servants and thy wife, they cry against it, for them thou hast beggard. Looke upon thy fields and thy lands, and thy inheritance, they cry against it, for them thou hast morgag'd and impaired. Looke upon the stinking dunghill, it bids the hold thy nostrills

at

at the ſtinkingneſſe of this ſinne, for there is thy ſpewing and thy vomiting, and ſo of the reſt of theſe ſinnes: naturall reaſon may eaſily rayſe up thine affections from theſe. Which if thou haſt done already, and art civill and morall, thou art yet gone no further then a naturian may goe. Thou mayeſt do that, and yet be a Carnalliſt.

2. *By knowledge out of the word that rayſeth up the affection.*

Secondly, becauſe thou haſt more meanes then the meanes of bare nature, *thy knowledge out of the word may rayſe up thy affections exceedingly*: knowledge may awe the heart, and move it with the affection *of feares*, that it goe not againſt its owne knowledge. Herod *feared John, knowing that hee was a juſt man. Marke.* 6. 20. *Herod* his affection was ſtirred with feare at the hearing of *John*; why? he knew hee was a good man, and he knew it was juſt as he preached, hee knew it was Gods Word. And therefore hee feared not to obey him, hee was afraid to goe againſt him. May his affections were more rayſed then ſo; *he heard John gladly and did many things.* Hee was affected with joy at his Sermons, and his affections were wrought on to breake out into act, and to doe many things. I doe not reade, hee ſtuck at any thing but onely his darling corruption. His affections were ſo wrought on, that it ſhould ſeeme he reformed many ſins in his Courts and many of his Courtiers; hee beganne to ſet up ſome worſhip of God in his Palace. All this was by reaſon of knowledge; hee knew *John* was a good preacher, he knew he preached the truth, and the truth over powred his affections.

Now

Now hee had not such elbow-roome for to sin, as hee had in his ignorance. Now hee feares to doe many sinnes that before he feared not, why? because his knowledge was illightened. This is no argument that thou art a child of God because thou reformest many things. Alas, thy knowledge is convinced thou must so: the very Divell himselfe may bee over-powered by his knowledge; when the Divell knew Christ was Christ, he could not but confesse, we know thee who thou art, the holy one of God. *Mark.* 1.24. Happily thou fearest to goe flatly against the Sermons thou hearest, thou fearest to live so bad as thou didst; happily thou rejoycest to heare the Bell ring to a Sermon, and art glad to heare the preaching of a Minister; happily thine affections are so wrought on that thou art moved to doe many things, not to suffer such potting and cupsying in thy house as thou usedst, not to endure such disorders in thy family, as thou wert wont, alas alas this is good yet, and, O that others were proficients thus farre, this is further then many doe goe, but this thou mayest doe, and yet bee a Carnallist. Thou knowest this is the truth of God, and this stirres thine affections a little.

By knowledge and conscience quickened.

3 Thirdly, God may be, hee hath *quickned thy knowledge* a little, and *quickened thy conscience*, and made it to tell thee the horror of thy sinnes, and this may rayse up thine affections many steps higher; not onely to mourne for thy sins, and bee full of the affections of sorrow, but also to goe mournfully, and sadly up and down,

to

to pull downe thy proud lookes, to take on lamentably because of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his backe, and fling off his royall robes, and put on sackcloth in their roome, it made him have no mind to his meate, but to fast, yea to goe softly too, sayes the text. 1 *King.* 21. 27. *When* Ahab *heard these words, he tore off his clothes, he abstayned from his meate, and went softly. Ambulabat demisso capite*; that is, hee did not goe so proudly up and downe with such a careere in the streetes, as before: No, he hung downe his lookes, he went sadly and softly up and downe as hee went. Thus farre too thou mayest goe in raysing thine affections, and yet be a Carnalliſt. Thou mayest bee smitten in thy soule for thy sinnes, as to goe softly and sadly and mournefully up and downe, to have little lust to eat thy meate for thinking of thy sinnes, to goe poorely and meanely and have little mind to goe bravely, I say thine affections may be so quickened as to goe sadly all along as thou goest, so that all that knew thee before may wonder, good lord what ayles yonder man, how is hee changed! Hee was a ruffian, a royster, and who but hee the other day, what's the matter with him? hee goes so sadly up and downe, and so pensively along. But why doe I speake against thee, when there bee few that are a quarter so well affected as thou? but alas I tell thee, thou mayest goe thus farre, and bee thus deepely affected, and yet bee a Carnalliſt. *Emestre.*

Fourthly,

By a deepe apprehension of the horror of their estate.

Fourthly, a *deepe apprehension, and sense of the horror of thine estate:* this may wind up thine affections many steps higher; thou mayest bee afrayd to be damned, and afrayd of the judgments of God, and this may fetch teares from thine eyes, and sighes and groanes from thy heart. This may even melt thy affections into weepings, and abundance of weepings for the sinnes thou hast done, and yet bee a Carnall-list. The Prophet brings in the carnall *Iewes* so doing, *This have ye done againe, covering the altar of God with teares, with weeping and crying out,* insomuch that he regardeth not the offering any more. marke, they offered their prayers unto God, and cryed, and cryed outright, yea they powred out many teares, they covered Gods Altar with teares, and yet sayes he, God regarded not their prayers and their offerings for all that: should wee see a man come to Gods House, and here at the hearing of the Word or calling upon God, make an outcry, of his sins, yea weepe and weepe abundantly, cover his Pew with his tears, we would wonder at the repentance and the good affections of that man, yet so farre thou mayest goe, such good affections thou mayest have, as to cover thy table with teares, yea and Gods Altar with thy weepings, and yet bee a Carnallist. ἀγαθοὶ δ' ἀμὸδάκρυες ἀνδρες. Good men sayes *Homer*, are weeping men. Nay I say a man may be a lesse weeping man, and yet be a good man. O how mightily may a mans affections bee wrought on, and yet be a stranger from Grace!

Mal. 2 13.

5. *By self-love.*

Fifthly, *self-love*: look how high self-love may

may winde up thine affections for thy sinnes, so high may thine affections be wound up. *Selfe-love* may make thee wondrous affectionate. No naturall affection can possibly bee raised up higher, then selfe-love may. S. *Paul* being to reckon up all the sinnefull affections of men in these last dayes, he names selfe-love for the formost. In the last dayes *perillous times shall come*, why, *for men shall be lovers of themselves*: then he names eighteene more, but this he places in the front of the Catalogue, for selfe-love is strongest of all, 2 *Tim.* 3. 2. I cite this Text only to shew, how high our affections may be raised to God, namely as high as ever selfe-love can clamber. Selfe-love will make a man be very affectionate. When a man knowes he cannot be saved, unlesse he do thus and thus; O how affectionate may he be for to do it, when he knowes he shall perish for ever, if he be not religious and godly; if he doe not bewaile his iniquities and strive against sin, and labour to doe good unto others: how marvellous full of affections may this make him to be, to do abundance of things!

Which may, First, make a man bee loath to commit sin.

First, it may *screw up his affections so high, that he be loath to commit sinne*: peradventure he does often commit it, but faine would he leave it. O he is unwilling to doe it, hee wishes affectionately, O Lord how shall I leave it? O that I might leave it: yea he seekes some meanes for to leave it; hee does it I confesse, but faine would hee not doe it: his affections may bee wrought upon thus farre, and yet bee a carnallist. Such an one was *Darius*, hee had made a Decree, and writ it, and signed it, and sealed it.

Well,

Well, *Daniel* would not do according to the tenor of the Decree: and therefore the Decree was, he should be cast into the Lyons Den. The King did cast him in indeed, but loe how unwilling he was to commit this sin: Hee fasted, he waked, he could not sleepe a winkes sleepe, he wisht, O that I might safely deliver him; O that thy God, O *Daniel*, would deliver thee. True, he thought I must needs now doe this sin, alas my decree, and what may the Lord think of me? If I should not doe it, all the Countrey would think me too blame, nay they would rebell against me outright for breaking the lawes of the *Medes* and the *Persians*. Alas, I must doe it; but it appears though, how unwilling hee was for to do it. He could neither eat, nor sleep, nor be merry, nor quiet, till he might heare *Daniel* was safe. Many a King but a quarter as great as hee, would have scorned to have troubled his thoughts about such a Puritane as *Daniel* was esteemed to bee: nay he rises early in the morning, before the time was expired, he runs in all post to the Den of the Lions, and there he cryes lamentably, *O Daniel, thou servant of the living God*: O *Daniel*, hee screecht it out dolefully; and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan.* 6. 23. These subsequent circumstances shew how unwilling hee was in the punishment of committing the sinne, if he could have helpt it, and saved his honour with his Lords and his Nobles. Thus he was unwilling to commit the sin, yet a wretched man for all that. Men imagine they have a good Christian plea, when they can say this for themselves

In vitus feci, as he said in the Comedy.

selves; its true I do rap out an oath in my choler, I doe pray coldly and with many bythoughts, but God knowes I am unwilling to do so, I would very feigne have it otherwise; I am sorry I am drawne so away. Alas, so thou mayest be, and yet bee a carnallist: thou mayest pray, and be unwilling to pray carelessely, thou mayest repent in some manner, and bee sorry thou repentest no more; thou mayest be loath to commit an offence, and yet be a meere naturall man, no jot of saving grace in thee. Was not *Pilate* sensibly unwilling to condemne *Iesus Christ*? Was not *Herod* unwilling to behead *John* the Baptist? it spoyled all his mirth at his feast, that hee was compelled for to doe it, for so hee counted it a compulsion, otherwise he would not have done it: was not *Saul* unwilling to transgresse the commandement of the Lord? He forced himselfe; hee had abundance of gainesayings in his heart, abundance of wishes in his breast, O I would not doe it, I would to God I were not put upon such importunate circumstances as I am, faine would I not do it; he forced himselfe, there was a kinde of pitcht field in his bosome, a battell in his soule; faine would hee doe it, that way went his lusts; faine would he not do it, that way went his conscience? So hee forced himselfe, 1 *Sam.* 13. 13. and yet God did reject him. Thus selfe-love may winde up a mans affections exceedingly, to be loath to commit a sinne.

And vomit up a deare sin, commited by himselfe, and sorry that others should commit it.

Secondly, *It may so draw up ones affections to God, as to make one vomit up a deare sinne ones selfe*, and bee sorry that others too should commit it; hee may bee vext to see others men drunk, vext to see

them breake the Sabbath, vext to see how slack they come to Gods house, vext to heare any body sweare, or curse, or take on, he may be driven to make restitution himselfe. Thus it was with *Micah*, he had stolne 11. hundred Shekels of silver from his Mother; well, this man, as it appeares, heares his Mother curse, and sweare, and take on, she had lost so much silver, some body had stolne it from her; when he heard his Mother curse and ban on this fashion, he was so deepely moved to heare it, that hee could not abide it: nay it made him be willing to confesse hee had stolne it from her, and to make restitution of all, yea so farre as his Mother did think. O what a blessed convert was her sonne, he was now converted to be of so honest a minde. Blessed be thou of the Lord my sonne, sayes his Mother. He said unto his Mother, *The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine eares, behold the silver is with me, I took it:* and his Mother said, *Blessed be thou of the Lord my sonne, Iudge* 17. 2. He had stolne the silver from his Mother, and yet when he heard his Mother curse and fare and take on in that wise, it should seeme his affections did burne him. What shall I heare my Mother curse in this sort? and rather then he would let her stand swearing and cursing, hee would vomit up his sweet gettings. Nay, she thought him so religious as passes, because he did so. Blessed be thou of the Lord my sonne: but she was deceived, for he was a wretched Idolater; the Lord cals him an *Idolater*, *Verse* 5. Beloved, this is a strange thing indeed; yet thus farre may a carnall man goe: he may be zealous against

gainst other mens sinnes, and grieved to heare others transgresse, and vext to see others offend. When *David* would sin and number the people, it vexed the soule of *Ioab* to see it. *O my Lord the King, why will thou be a cause of trespasse to Israel?* 1 *Chron.* 21.3. So thou mayest be vexed to see others offend, and yet notwithstanding no better than a carnallist.

Thirdly, it may so *raise up his affections to God*, and to be so set against sinne, as to be willing, to loose hopes of getting housefuls of silver and gold, to loose the favour of Kings and of Princes, to loose preferment and all, then venture on a sinne. This was *Balaams* case, *If Balak would give mee his house full of silver and gold, I cannot goe beyond the commandement of God to do lesse or more, Numb.* 24.13. He durst not go beyond the commandement of God a jot, no not for a housefull of money, which is more then a thousand can say, that will go beyond it, and beside it, and against the commandement of God for a handfull of Barley, yet he though a Reprobate, durst not go beyond the commandement of God to doe good or bad of his own minde, not for a housefull of coyne. Knowest thou not, sayes King *Balak* unto him; knowest thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeeld to him. *Balaam*, if he would have hearkned to carnal arguments, he might have found many. The *Israelites* are a people of another Nation. I am a *Moabite*, and they are of another generation: and what though they bee better people then they, yet I am a Subject to the King of *Moab*, and I must be true to my

3. *And not dare to venture upon a sin, though he lose by it.*

Soveraigne, and count them mine enemies which are the enemies of my countrey, and are come to pick up the Land? If I do obey my King, I may have money by houſefals, I may have preferment as much and more then I can wiſh. Thus fleſh and blood might have reaſoned; but ſee how his affections were better rectified than thus; hee durſt not do it upon any termes, becauſe it was againſt the commandement of God. Thou thinkeſt thy caſe to be happy, O thou canſt be willing to paſſe by the wages of ſinne, though thou couldſt get by a ſin, yet thou dareſt not commit it: thou thinkeſt certainly, mine affections are to God and to grace. I might get this, and I might get that, if I would but go againſt my conſcience a little, but I will not for mony, nor favour, nor any thing. Well ſaid yet; better then millions can ſay: but this thou mayeſt do, and yet be a carnalliſt.

4. *And to be forward in Religion, runs to perſecution.*

Fourthly, *It may elevate his affections ſo high, as to bee ſo forward in religion and godlineſſe*: ſo ſtrict in his wayes, as to be perſecuted too for the truths ſake, and for Chriſts ſake: he may endure perſecution a good while: indeed, if it goe too far, he will warpe; but perſecuted he may bee, and ſuffer a good while he may, and yet be a carnall man. This you may ſee in the ſtony-ground hearer, *Hee heareth the Word and receives it with joy*, *Matth.* 13. 20. Mark; his affections are raiſed, he receives the Word and the Goſpell with joy, he is affected with the Word, nay ſayes our Saviour, *He endureth a while; and perſecution ariſes againſt him*, then he is offended, *Verſ.* 21. Its true, he is offended at this, that he ſhould ſuffer perſecution; he would be glad to be a profeſſor of the Word

Word, so he might professe it in a whole skinne, as we say: he does, and he will warpe then, that's certaine: that's all one; nevertheless ye may observe in the meane time what a great way he goes in religion, he trades so farre in it, as that others will persecute him for it, and yet but a carnall man for all that. Now of the good ground.

Fifthly, it may lift up his affections so high, *as to ravish him and enamour him with joyes of the Spirit.* He may be in some extasies of spirituall joy: as many examples might be named. Were not the *Galathians* enamoured with the Gospell that would have *pluckt out their eyes & given them to Paul*? were not the people overjoyed, when they cryed out in the open congregation, Lord evermore give us this bread? O then, &c. 5. *And to be ravished with the joyes of the Spirit.*

THE THIRD SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE last thing that I told you, was, what a great way a carnall man may goe in this point. His affections may bee wrought on exceedingly. I promised to shew you that this was no argument that his affections are set upon God. The Apostle does not say, let the things that are aboye worke on your affections, for so they may doe, and yee bee carnall for all that; but hee sayes, set your affections on things which are above.

There

There be foure reasons to prove, though a carnall mans affections bee so wrought on as yee have heard, that they are not rightly wrought on. *Reasons* 4.

1. *The carnall mans affections are not kindly wrought on.*

First, because *they are not kindly wrought on.* They are chafed and heated very much, but they are not kindly wrought on. The affections must bee kindly wrought on, otherwise they are not wrought on aright; they may bee violently and passionately wrought on, there may bee a great deale of pudder wrought in the affections, but never are they rightly wrought on, unlesse they bee wrought upon kindly. *Bee kindly affectioned one to another with brotherly love,* saies Saint *Paul, Rom.* 12. 10. The *Galatians* that would have pluckt out their eyes for S. *Paul,* they were strongly affected with S. *Paul,* but they were not kindly affected. If they had beene kindly affected with him or his doctrine, they would not have hearkened to false Apostles, as they did. A carnall man, naturall reason, and knowledge out of the word may worke on his affections, his conscience, and selfe-love, whereby hee is loth to bee damned, and glad to bee saved when hee dyes, these may worke on his affections, and cause him to weepe for his sinnes, and give over many corruptions, and to bee strongly affected, but alas hee is not kindly affected. It's only the love of God shed abroad in the heart, that kindly affects one. But it's selfe-love, and not love of the Lord Jesus that affects him: he is not kindly affected.

Secondly a carnall mans affections are not *judiciously wrought on.* They are wrought on in

a fit as it, but they are not wrought on with
2. judgement, they have not the true beginning of
They are not judiciously wrought on. working, which is sound judgement. S. *Hierome* sayes of the affections of Christ, *respectu Christi semper sequuntur rationem*, Christs affections had alwayes the right beginning, which was true reason and judgment. And therefore S. *Matthew* notes especially the beginning of his sorrow. *He began to bee sorrowfull and very heavy. Matth.* 26.37. He had a right beginning of it. The naturall beginning of the affections is this, when the judgement is first poysed, and the heart is first fired, this is the naturall beginning of the affections. So that the heart must first be wrought on, and the spirit moved, before the affections can bee judiciously wrought on. And therefore sayes S. *Iohn*, Christ troubled himselfe. *Hee groaned in spirit, and he troubled himselfe. Ioh.* 11. 33. Hee was exceedingly affected with sorrow for *Lazarus* his death, and his kinsfolkes sorrowes & distrusts they were in, and he troubled himselfe: wee translate it, hee was troubled, but in the originall it is, ἐτάραξεν ἑαυτὸν he troubled himselfe, his owne judgement, and his spirit and his heart stirred up his affections to be troubled. His affections were wrought on judiciously. A carnall mans affections though they bee much wrought on, yet they are not wrought on judiciously. Now hee's in the minde to bee strict and to bee godly, now hee weepes and takes on, can yee wonder? his conscience now jerkes him, and is quicke: but when a few teares and a few labors and endeavours that way have contented his conscience, as his conscience is

apt

apt to bee satisfyed, the man is of another judgment then quickly. Hee is of the judgement then, tush what need I bee so strict and precise? Thus hee's affected, not upon sound judgement. Affected hee is, and strongly affected too for the while, but he is not affected judiciously.

Thirdly, a carnall mans affections are *not wrought upon regularly*. His affections may bee are wrought upon, by Gods Justice and judgements, because God is a consuming fire against sin, because God is severe against the works of iniquity, because hee hath made Heaven Gate to bee straight. These are the grounds of his worke: His affections are wrought upon this way; therefore hee weepes, and therefore hee prayes, and therefore hee reformes, and therefore hee's affected. But this is not regular affection: hee is affected with feare, but it is not the feare of Gods goodnes, no. Gods Mercy and goodnesse, were there no other attribute in God, he might looke long enough, before hee would feare his mercy: that's a ground of presumption to him, but hee feares Gods judgements and his justice, hee does not tremble and quake to consider that God is a mercifull God, and a good God whom hee hath sinned against. The true *Israel* of God, *they feare the Lord and his goodnesse. Hos.* 3. 5. their affections are regular, they are affected with feare of Gods goodnesse. But a carnall man is not affected with the feare of Gods goodnesse. Hee is affected with the feare of Gods Justice, his affections are wrought on irregularly. 3. *They are not regularly wrought on.*

Fourthly, a carnall mans affections are not *wrought* 4. *They are wrought universally*

wrought upon universally. Some affections are wrought on, & others are not. No, he hath a contradiction of affections. Hee hath some good affections to God and to grace, and hee hath some affections that are contradictory to these. Some sins he grieves under, some he is glad under; some commandements he delights to be doing, and some hee delights to bee breaking. I doe not meane part flesh, and part spirit, for so the best godly soules under Heaven have a contradiction of affections: they hate some affections of the spirit, and some affections of the flesh, contradicting and opposing one another. I doe not meane this. But a carnall man hath such a contradiction of affections, as that his carnall affections give the other the lye. Hee's affected with sorrow for his sins, but hee is not troubled for his usury. Hee's affected with desires to leave his sins, but not to leave his sinfull dependances. As *Esau*, hee was affected with weeping for his missing of grace and the blessing, but not for his pleasures and sensuall delight. Is not this a contradiction of affections?

μετανοίας τόπον. Sept. the Text. *he found no place of repentance, though he sought it carefully with teares. Heb.*12.17. Hee was affected with weeping after repentance, but hee could finde no place to bestow it in. There was not elbow roome enough for repentance in his heart. Hee made some roome in some part of his heart for repentance, but not in all. Hee found place for it in some of his affections, but not in all. He is affected, but hee is not affected universally. He hath a contradiction of affections in his soule; so that a carnall mans affections, though they

they bee wrought on, they are not wrought upon universally.

It's true, a carnall mans affections may be exceedingly wrought on, then I pray examine your selves; Two persons I would have to examine themselves.

First, them that thinke their affections are set upon God. For as for them that are absolutely carnall, whose affections are buryed in the things of the World, and have no affection at all unto grace or unto holinesse, I speake not to them, their owne consciences condemne them to bee rotten, and are as good as a thousand examiners. I doe not speake to them. If they will not heare their owne consciences, much lesse will they heare me. I speake to them that thinke their affections are set upon God.

We must therefore examine our selves, especially those,

Secondly, them, that though their affection be set upon Christ, yet they thinke they are not affected aright: for many Christian soules are rightly affected, and doe not thinke so. Examine your selves whether yee bee rightly affected or no.

That thinke their affections are set on God.

I

First, hee that is truly affected with grace and with Christ and his Word, *he affects nothing so much as he does* grace. A carnall man may bee greatly affected with grace, but there is something hee affects more. Hee affects his vanities more, and his profits more, and his pleasures more. *Herod* it's true, he affected *John Baptist*, *he knew he was a just man, & he feared him*: he affected his preaching, *for he heard him gladly*, he affected the practise of his doctrine, *for hee did many things*, Hee was affected greatly with these good

He that truly affects grace, affects nothing so much as grace.

good things, but there was something hee was affected with more. The *daughter of* Herodias affected him more. *Shee pleased* Herod, sayes the text, *Marc.6.22.* he was not onely affected with her dancing, but affected to content. Shee pleased *Herod. Iohn* Baptist did not please him, hee had not content in his Ministery. Nay, her dancing affected him so much, that hee was willing to part with halfe of his Kingdome to gratify her. *Whatsoever thou shalt aske of me*, sayes hee, *Ver. 23.* *I will give it thee, to the one halfe of my Kingdome.* This was more, affection then ever hee shewed to *Iohns* Doctrine. He never sayd to *Iohn* or his doctrine, I'le part with a quarter of my Kingdom, nay hee would not part with his whore nor his lusts for that. Nay, hee would rather see *Iohn* dead, aswell as hee affected him, then misse of his pleasures, or not gratify his Lords. I'le give thee sayes hee to his damosell, I'le give thee one halfe of my Kingdome. Give mee then sayes shee, *Iohn Baptists* head in a Charger. The foolish King had not wit enough to say, *Iohn* is dearer then all my Kingdome. No, hee, affected his teaching well, but hee affected his pastime better. Examine thy soule by this marke; thou art affected with grace, but is there nothing thou art affected with more? thou art glad to heare a Sermon, but may we not see thee gladder at thy sports? thou art glad to part with an houre at Gods worship, but art thou not gladder to part with two at thy profits? a child of God is affected with grace most: let credit fly, let profit fly, let carnall relations fly, let life, let living, let all that hee hath fly, rather then let a good

duty

duty of grace flye away: he is moſt affected with grace, there is nothing he affects more or ſo much.

Secondly, he that is affected with grace and godlineſſe aright, muſt needs have *expreſſions of grace*; he cannot but ſhow it; he can as eaſily carry fire in his boſome and hide it, as conceale grace. Can a man bee deepely affected with ſorrowes, and not ſhew it in his face; can a man be deepely affected with paſſions of anger and of wrath, and not ſhew it in his countenance? hands, feet, lips, noſtrils, eyes, forehead, yea, and all a mans geſture and carriage will ſhew what affections are in him, *Affectio taciturna nulla eſt affectio.* Every paſſion hath its proper dialect. Concealed affection is no affection at all, or but ſmall and as good as nothing. So if thou beeſt affected with grace, 'twill ſhew it ſelfe in thy ſpeeches, in thine actions, in thy wayes, 'twill ſhew it ſelfe in thy calling, 'twill ſhew it ſelfe in thy company, 'twill ſhew it ſelfe at the table, 'twill ſhew it ſelfe in the market; thou canſt not be affected with grace, but thou wilt be an open profeſſor of grace. *Can a man take fire in his boſome, and his clothes not bee burnt? Prov.6.27.* If fire be in thy boſome, all that come neere thee will feele the very ſmell of it in thy clothes. The affections are a fire. *The fire kindled*, ſayes *David*, *Pſal.39.3.* that is, mine affections did kindle, he ſtrove for to hide them, but he could not; can you not bee religious but you muſt ſhew it? ſayes the mocker of all goodneſſe. No, its a ſigne thou haſt no affection to holineſſe, becauſe thou wilt not ſhew it: thou canſt heare God diſhonoured with oathes, and not ſhew thine affection againſt them: thou canſt come in company

2. *He muſt needes have expreſſions of grace.*

Proverb.

company and suffer unprofitable language, and not shew thine affections to holy discourse, a signe thou hast no affections that way; thou mayest say thou art affected with grace, but how doth it appeare? it appeares not in thy *prayers*, little or no affection in them; it appeares not in the *Sabbath*, little or no affection to the sanctifying of it. Like the stupid foole in the Comedy, who being willing to be thought to be angry, he knew not how to shew it, but only by saying, *Irascor, I am angry*, sayes hee; one would think if he were angry, hee needed not to say he was angry, the affection of anger would have expressed it selfe, but he had no other reasons to be thought to be angry, but only his saying, I am angry. So thou hast no other expressions of affection at the word, or at grace, but only thou sayest, I am affected therewith. Concealed affection is no affection, *De non apparentibus & de non existentibus eadem est ratio*, its a good rule in Law. There is the same reason for things which appeare not, that is for things which exist not. Certainly here it is most true, I may be confident to say, if thine affections appeare not, thine affections are not.

3 *He is troubled with any interruption.*

Thirdly, he that is affected with grace or with holinesse, *if hee bee never so little interrupted, hee is troubled*, its like the stopping of a water-course, the water swels and is troubled exceedingly that it cannot passe; like the woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had beene better bestowed on the poore, *why trouble ye the woman?* sayes Christ, *Matth.* 26. 10. Christ knew it troubled her affections,

ctions, to be hindred from their course: he that is truly affected with Christ or his Spirit, if hee light not on Christ the sooner, hee is even sick of love. *I charge you O ye Daughters of Jerusalem, if yee finde my Beloved, that yee tell him, I am sicke of love, Cant.* 5. 8. her poore soule was even sick at heart for her Love, because she could not come at him: examine thy self in this point. I am sure thou hast bin long enogh without Christ, thou art 20 or 30 yeeres old, and all this while thou hast been without Christ; thou sayest thou art affected with a Christ, O thou wouldst faine have Christ, thou wouldst fain have him live in thee ever; answer me now, art thou sick of love for a Christ? *Hope deferred makes the heart sick, Pr.* 13. 12. Thou sayest thou art affected with hopes after grace, thou hopest for grace, and for strength against sinne, and thy hope is deferred, thy hope comes not yet, thou art not able to withstand thy corruptions, not able to subdue such a lust; no if thou beest affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart sick? wert thou ever sick at heart for this grace? if it have not made thy heart sick, its a signe thou wert never rightly affected with hope, for if thou wert, it would make thy heart sick to be so long without it, as thou hast beene. May be thine affections are so strong set on the world, that thou hast beene world-sick, and crosse-sick, and trouble-sick, and anger-sick, and revenge-sick, and covetousnesse-sick; as *Ahab* was sick, because he knew not how to get *Naboths* Vineyard, 1 *Kings* 21. 4. May be thou art croft, and sick of vexation; may be thou art incensed, and sick of revenge or impatiency,

tiency: but art thou sick after grace? *Aristotle* cals the affections *Ægritudines animi*, they are the sicknesses of the soule; if the soule be affected indeed, she is sick if she speed not.

4. He hath his conversation in heaven where grace descends.

Fourthly, He that is truly affected with grace, *hath his conversation in heaven, whence all grace does descend. Animus est non ubi animat, sed ubi amat*, the soule is, not where it animates, not where it sojournes, but where it affects; and therefore thou liveſt in Heaven, if thou beeſt truly affected with heavenly things: hee that is truly affected with grace, is moſt affected with the fountaine of grace, which is God. God is the fountaine of all grace, and if thou beeſt affected with it, thou art chiefly affected with God. Alas, thou mayeſt have a good memory, a good wit, and good parts, and be affected with them, and rejoyce that thou haſt them. But all the queſtion is this, art thou affected with God the fountaine of grace? A wicked man may bee affected with grace in the bucket, and yet have no love to grace in the fountaine: it affects him well enough to have ſome, but he does not ſo like it to have much. *Omne nimium vertitur in nigrum monachum*, thinkes hee. It's the property of the godly to be affected with God; *Rejoyce in the Lord O ye righteous, Pſal.* 33.1. Be ye affected with God himſelfe, ſayes the Pſalmiſt. One, hee is affected with pleaſures, another, hee is affected with honour and reſpect, another, he is affected with profit, another, hee may bee affected with grace too, but it is the godly man only that is affected with God himſelfe. Examine your affections, are ye affected with God himſelfe? are ye affected with his glory?

It

It does infinitely stand us in hand, to have our affections set right; which I will prove by these eight arguments.

First, hereby only are we *mariageable to Christ*. When a man goes a wooeing for a wife, all his care is to get her affections, hee'l never marry her if hee bee wise, if hee may not have her affection, θῆλυ ἔγγονον τῆς ψυχῆς ἐστι τὸ πάθος, sayes *Philo*. The affections are the womanhood of the soule, hee'l nere marry her, if shee bee not a woman for him, much lesse will he marry her, if she be not a woman at all, he will not have a man for his wife, she shall be a woman certainly, if he ever meane for to marry her; she is not mariageable, but only for her affection; what a miserable soule then is thy soule, if thy affections be not right? thou art not mariageable to Christ. This is the rule of all wives and of all Spouses, *thy desire shall be to thy husband, Gen.3.16.* Thine affections shall be to him, or thou canst not be his wife. He is a monster in nature that will have a wife, whose affection is set on another. What, doest thou take Christ for a monster, that thy soule should bee marryed to him, when thine affection is forestalled? If thine affections bee to the world, and to the strumpet-like things of the world, Christ cannot abide thee. *Knowest thou not that the love of the world is enmity with God?* Out thou filthy strumpetlike soule, betrothest thou thine affections to the world, and yet hopest to be married to Christ? thou art not mariageable to him: if gaines and pleasures and vanities, and such like base paramours bee welcomed to thy heart, thou canst not be married unto Christ, thou art the worlds spouse and the devils

1. *Hereby only are we mariageable to Christ.*

l. De sacrif. Abel & Cain.

vils spouse, when thine affections be inordinate. Uncleanneſse and inordinate affection, the Apoſtle puts them together, *Mortifie your members which are on the earth, fornication, uncleanneſse, inordinate affection*, Col. 3 5. So that thy ſoule is a filthy and an uncleane ſoule, that haſt theſe inordinate affections unmortifyed in thee, thy ſoule is a fit ſpouſe for the uncleane ſpirit, and not for Chriſt, and therefore it deepely concernes you to have your affections ſet right, becauſe thereby only are ye mariageable to Chriſt.

2. *Hereby only doth the ſoul ſet up favourites in the heart.*

Secondly, *Hereby only does the ſoule ſet up favorites in her heart*: thoſe are the hearts favourites whom the heart moſt affects. Now if Chriſt be not thy hearts favourite, what a wofull condition art thou in? It hath beene the undoing of many a Prince, the having of ill favourites; and that ſoul muſt needs be for ever undone, that hath ill favorites in her heart. As ſoon as *Ioſeph* was in favour wth the Keeper of the priſon, *Ioſeph* preſently had all at command, nothing was done, but *Ioſeph* was the doer of it, *Gen.* 39, 21. Hee was no ſooner in favour but he was *Dominus fac totum*, as we ſay; he ruled all then. Looke what thy heart does affect, that is in favour with thy heart; that is *dominus fac totum*. If thy pleaſures and thy vanities be once in favour with thy heart, Chriſt can have no command of thy heart, no further then thy luſts will give leave; thou canſt not reforme any thing that is amiſſe, no further then thy luſts will give leave: wouldſt thou repent, or ſtand for Gods glory? thou canſt not unleſſe thy luſts doe give leave: wouldſt thou bee reproved, or well counſelled? thou canſt not unleſſe thy luſts will

give

give leave; as long as thy lusts are in favour with thy heart, they governe all, they command all, thy minde goes as they tend, thy thoughts come as they call, thy courses are as they will. *I will give this people favour in the sight of the Egyptians, and they shall spoile the Egyptians, Exod.* 3.21,22. When they were once in favour with them, they might spoyle them, and rob them, and borrow any Jewels of them, and never pay them againe; they might doe any thing, when they were in favour with them. O the misery of the soule, when the world, or pleasure, or sinne, or the like are in favour with it, they spoyle it, and rob it, and bereave it of all the jewels it hath; Christ can doe nothing to any purpose with that soule, that favours other things besides Christ. Now if thine affections be not set right, thy favour is not right set: this is the reason why thou art wedded to the world, and wedded to thy lusts, that thine affections cannot bee unto Christ. When *Hadad* had great favour with *Pharaoh*, *Pharaoh* even married his own wives sister unto *Hadad*, 1 *King.* 11.19. He made him his brother, he brought him into the neerest relation he could, when in his favour was set towards him. So if thou favourest the things of this life, thou weddest thy soule to them. What an infinite indignity is this unto Christ, that such base and sordid things should be in favour, and Christ not be thy soules favourite?

3. *Hereby the soule is convertible and reconcileable to God.*

Thirdly, hereby the soule is *convertible and reconcileable to God.* Be a man never so crosse and crooked, never so cruelly and implacably bent to transgresse, yet as long as there be affections in him

him to bee wrought, his heart may bee wonne. Though a Kings wrath be as the roaring of a Lion, though he be never so falne out with a man, yet as long as there be affections in the King, patience, wisdome, and humbling ones selfe, and the like, these things may perswade him: by long forbearing is a Prince perswaded, *Prov.* 15.15. Without a man have any affections in him, he is not capable of perswasion, ἔστι δὲ τὰ πάθη, δι' ὅσα μεταβάλλοντες, &c; sayes *Aristotle*. The affections are they whereby a man is mutable. For though it be a weaknesse to be mutable, yet when a man is evill and wicked, its a blessed weaknesse that hee is mutable from him. Now if a man be grievously set upon mischiefe, though he be an enemy of all grace and of goodnesse, yet as long as there be any affections left in him, he is not an implacable enemy: no, his affections are a possible subject to be wrought on, the Word and the Spirit may perswade him; and therefore what a care should we have of our affections, because thereby we are placable and reconcileable to God? The Apostle yokes these two together, *without naturall affection, implacable, Rom.* 1.31. for a man as long as he hath any naturall affection left, hee is never implacable: still he may be perswaded, unlesse his affections degender, and prove to be unnaturall; if the affections depend on this fashion, he is not only wicked and an enemy to grace, but hee is an implacable enemy: thinke then what wrong ye do to your own soules, so unnaturally to set your affections, to let them to degender as you doe, and wander after vanity. Beware how ye doe so, ye go about to divert all possibility of conversion,

2 *Rhet.* c. 1.

conversion, and provoke the Lord to count you implacable enemies to grace and to the scepter of his deere Sonne.

Fourthly, it may appeare how infinitely it standes you in hand to set your affections aright, *because the affections are the hands of your soules.* Ye cannot take hold of any thing in the world to do you any good but by your affections. For as hands are to the body, so the affections are to the soule. Will a man bee so mad as to put his hand and his fingers out of joynt? alas hee cannot take hold of so much as his meate for to eate it. So the affections are the hands of the soule. *Hee that hath cleane hands and a pure heart. Psal.* 24.4. That is, hee whose affections are cleane, and heart pure. *I will wash my hands in innocency, and so will I compasse thine Altar. Psal.* 26.6. that is, I will purge mine affections, and so I will pray. I will that men pray every where *lifting up holy hands without wrath.* 1. *Tim.* 2.8. that is, lifting up holy affections, without the distempered affections of wrath or anger or the like: the affections are the hands of the heart, whereby it takes the word or the Commandement, or any thing to it. Now what a horrible thing is it that these hands of thine should bee put out of joynt? as long as thine affections are to the things here on Earth, they are all out of joynt; thou canst neve take grace. Yee cannot take hold of a promise nor any of the word, unlesse your affections be right. I know that Faith is the right hand of the soule, whereby it takes hold of that which is good. But alas the hand of Faith is clumbsie without the affections. Such a one had a crosse, *how did*

4. *The affections are the handes of the soule.*

hee take it? say wee; that is, how is hee affected under it? yee take it ill, to bee reproved of your sinnes: yee take it ill to be warned and admonished either in publique or private. Yee take it ill to bee told of the judgements of God against your lusts. Alas, how can yee doe otherwise? yee cannot take it well, when your affections, that should take it well, are set upon vanity? wilt thou bind up and hamper thine affections in the things of the Earth? alas thy hands are quite bound, thou canst not take hold of Christ or of Heaven. Thou dost even *pinion thine owne soule* and shackle it for Hell. What does the Divell, when hee shackles a man like a prisoner for Hell and damnation? hee binds *him hand and foot*, and so casts him into utter darkenesse; hee binds up his heart and affections, that he cannot weepe, nor he cannot repent of his sinnes, hee cannot rejoyce in grace, nor in goodnesse, hee cannot delight in the word, hee binds up his affections which are the hands and feete of the soule, and so fits him for Hell and destruction: above all things then bee sure that thy hands bee loose, and thine affections at liberty to set them upon Heaven.

Matth. 22. 13.

5. *The affections are the handles of our hearts.*

Fifthly, it may appeare how infinitely it stands you in hand to set your affections aright, because they are not onely the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unlesse your affections take hold, so nothing can take hold of your hearts, but by your affections. If ever the word doe convert you, it must catch hold of you. Jesus said unto *Simon*, *henceforth thou shalt catch men.*

men. *Luke* 5.10. that is, the preaching of the Word, it shall catch men, when thou preacheſt. Now one of the firſt holds that it catcheth, is by the affections. Men are affected with the word, and ſo it comes to convert men; now beloved, had you not neede to have a care of your affections, ſeeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to bee had of ſuch a man, aswe ſay; that is, that his affections are ſlippery. Beloved here you come to Gods Houſe, miſerable wretched ſoules, in your ſinnes, alas, how is it poſſible that ever Gods Miniſters ſhould catch hold of your hearts? your affections are the mayne hold that wee can catch of you. If your affections bee not here, but runne after the things of this life, we can have no hold of you, you have nothing that we ſhould take hold by. Indeed wee may catch *hold of your underſtandings*, that's nothing unleſſe wee take hold of your affections, they are as ſlippery Eeles, wee can ſcarce ever hold them. O could wee take hold of them, it were well: they are fayre handles for us to take hold by. O if we could but truly affect your hearts with the truth, then wee might have ſome hope to convert you. As *Epictetus* ſayes of wrongs and of injuries and all things in the World, every thing hath δύο λαβάς. *Every thing hath two handles.* O ſayes hee, if a man could take hold of every wrong at the right handle, then hee would beare it patiently; ſo I may ſay of your hearts. Your hearts have two handles. I pray God the word may take hold at the right handle

Epict.

of your hearts. The true affections of the heart, if ever the word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are misplaced? alas they are the hold of the heart, and the heart can never bee taken, unlesse they be set right.

6. *Affections are the soules stomack.*

Sixthly, it may appeare how infinitely it stands you in hand to set your affections aright, because *they are the soules stomacke*; that which the soule does affect, that feedes and filleth the soule, as meate does the stomacke. Is it not necessary to be carefull what meate we doe eat? if wee eate trash it will kill us, if wee feed upon poyson, it will poyson and infect us. Now that is the food of thy soule, which thy soule does affect, and thine affection is thy soules stomack to hunger after it, thine affections are ὄρεκτικὴ δυνάμεως sayes *Aspasius*, they are the appetite of the soule. Such then as your affections are, such is your food. Should you see a man feed upon dirt and upon Brickes, and upon carion, certainly you would say, unlesse hee bee broken therefrom, it will kill him. No remedy but it will kill him without doubt. And wilt thou feede thy soule with vanities and with trash and with poyson? *Every thing is trash besides Christ*, every thing is poyson besides Christ and his graces; if thou feedest upon any thing besides Christ and his spirit, thou feedest upon trash and upon poyson. Now if thou set thine affections here below, thou feedest upon trash. Thou murderest thy soule with such food, its rank poyson, and yet thou feedest upon it. That which

Lib. ad Nicom. c. 3.

which thou affectest, thats thy soules food. As *new borne babes desire the sincere milke of the word, that yee may grow thereby*, 1. Pet. 2. 2. milke, yee know, is the babes food: if it have not its food, it cannot possibly live. But the word is the milke and the foode of the soule, and that the Apostle would have you to set your affections upon. Desire it, or affect it, sayes he: where note your affections are the stomack of your soule. The word is your food. All other food is but trash, and it feeds you accordingly. O yee poore soules that feed upon poyson all the day long, that dyet your soules with nothing but trash, and filth, and froth, how long will yee doe thus? O set your affections on things that are above, these are the wholesome food of your soules. &c.

Seventhly, it may appeare how infinitely it stands you in hand to set your affections aright, because they are the mayne matter of grace. They are ὕλη τῶν ἀρετῶν, *They are the materialls of grace*; as *Aristotle* sayes of the vertues, they are nothing but the right ruling of the affections, so may I say of grace with a little alteration, the main work of grace is the ruling of the affections aright, it takes them off from the things here on earth, and lifts them up to the things that are in Heaven. When grace does convert a man, it does not take away the affections, but it ruleth them. Thou wert angry before, grace doesnot take away thine anger. No, *oportet virum bonum esse iracundum*, sayes *Cicero*. A good man must bee angry. I say grace does not take away thine anger, but it ruleth thine anger, and teaches thee

7. *Affections are the maine matter of grace. Arist.*

Cicero.

thee to turne it againſt ſinne, and againſt the diſhonor of God. Thou wert merrily diſpoſed before, of a cheerefull conſtitution, grace does not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jeſts and at fooleries, now grace makes thee merry in Gods Service, and to rejoyce in the Lord. Thou wert of a ſad ſpirit before, but perhaps it was for croſſes and loſſes and diſcontents and the like, grace comes not to take away thy ſorrowes, but to rule them, to make thee weepe and mourne at thy deadneſſe and unthankefulneſſe toward the Lord Jeſus Chriſt.

Gratia non tollit, ſed attollit naturam. Grace does not take away nature, but it taketh it up. The affections are naturall, grace turnes them into ſpirituall; this I ſay brethren, that yee may ſee how that grace runnes along in the affections, as water in the pipe. The affections are the matter of grace; As the ſoule is in the body; the body is the matter; And the ſoule is in it, and ſo makes up a living creature. A man had neede looke to his body, for it is the due matter of his ſoule; ſo it is with the affections, thou haſt need to bee carefull of them, for they are the matter of grace: and therefore the Apoſtle calls the affections the members; *yield your members ſervants unto righteouſneſſe. Rom. 6. 19.* that is, as expoſitors expounde it, yeeld your affection thereto.

For they are your ſoules members, and the *materialls of grace*: is not feare the matter of the feare of the Lord? and love the matter of the love

love of the Lord? and sorrow the matter of repentance from sinne? now if the affections bee the materialls of grace, what a desperate condition are yee in, that set your affections upon the things here below? yee throw downe all the matter of grace. How can yee have any grace, when yee cast away in the kennell all the matter for grace. Grace requires the affections, for its matter, and thou hast no matter for this grace, Thou hurlest away all thine affections upon thy pleasures and thy profits, and thy vanities, thou art so farre from all grace, as that thou hast no matter for grace.

8. *Affections are arguments what we be.*

Eighthly, it may appeare how infinitely it stands you in hand to set your affections aright, because *they are arguments what ye be.* According as your affections are, so are your soules: if I could see what your affections runne on, I could see what yee all be; whether Saints or wicked, whether of God, or the Divell. The affections are the arguments that a man is a man. When the people of *Lystra* tooke *Paul* and *Barnabas* for gods, and would have sacrificed to them, Sirs sayes *Paul, why doe yee thus*, whereas wee are *men of like passions with you? Acts* 14.15. that is, affections: wee have feare and joy and griefe and love, and the like passions with you. Now if the bare having of affections be the arguments that a man is a man, then surely the goodnesse or vainenesse of these affections are the arguments that a man is a Christian man, or an ungodly man. I beseech you consider what a wofull distressed condition yee are in, if your affections be vaine and earthy. Yee carry a brand in your

your hearts that yee are not of God, that yee are yet the slaves of Satan and the servants of unrighteousnes, and your end is no better then eternall death and destruction. *Affectus virum indicat.* Your affections *shew you what men* and *women yee be, &c.*

Hitherto

THE FOVRTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

Hitherto it suffices to have spoken of the coherence of the words, wherein yee have heard,

First, what these affections bee.

Secondly, that a wicked man cannot set his affections on God.

Thirdly how farre forth a wicked man may have good affections, and how they differ from the godlies.

Fourthly, how they may examine themselves,

selves, and finde that their affections are not set right.

Fifthly, eighth severall arguments to convince them, what a wofull condition they are in, till their affections are set upon God.

Now for the words, they containe a speciall duty, that a Christian is bound to, namely to set his affections upon God. The Apostle, presses it strongly.

First, because *it's an infallible marke of our being or not being in Christ.* If yee be risen with Christ, &c. set your affections on things above. As if he should say. Yee say yee are risen with Christ, come then and demonstrate it now that yee are risen with Christ. If yee bee risen with Christ, this will infallibly follow. Yee will set your affections above; it cannot bee otherwise. If your affections bee not set above, doubtlesse yee are not risen with Christ. *Those that are Christs, sayes* S. *Paul, have crucified the flesh, with the affections and lusts.* Gal. 5. 24. He takes it for granted, that if they be Christs, they have crucified the flesh and the affections to the Worldward, and set them upon God.

Secondly, hee presses it *as a matter of reasonable equity*; the competition stands but betweene two, *either things in Heaven, or things on Earth.* One of them yee must set your affections upon; yee cannot set your affections upon both; if yee set your affections any where, yee must needes set them upon one of these two. Marke the competition. Set your affections on things that are above, not on the things on the Earth: now there is necessity of reason, that election should

It is a Christians duty to set his affection upon God.

Reason, because it is an infallible argument of his being or not being in Christ.

Vers. 2. Because it is a matter of reasonable equity.

should bee made of the best, that wee should set our affections on the better of the twaine: to wit, the things that are in Heaven, which are infinitely better then the things here on Earth. Set your affections on things that are above, and not on the things on Earth. So that hence yee may see the necessity of this duty. Wee must set our affections above; or which is all one, upon God. The strength of this necessity will the better appeare, if wee consider these foure things. *Yea of necessity.*

First, that *God is the principall object of our affections:* as the eye is made to bee set upon colours, and the eare is made to bee set upon sounds, and the smell is made to bee set upon odours; so the *affections are made to bee principally set upon God.* The affections are so naturally due unto God, that if it bee not God the soules affections are set on, it makes it a God or an Idol. And therefore the Apostle bids us *mortify our inordinate affections, evill concupiscence, and covetousnesse which is idolatry, Colos.* 3.5. when our affections are set upon gaynes and upon profits, and the things of this life, the Apostle calles this covetousnesse, and this covetousnesse hee sayes it's idolatry; because the soule makes Gold a god, and Silver a god, and profit a god, by letting its affections thereon. As the eye does ether see colours, or else it sees a thing under the likeneſſe of a colour: colour is the principall object of the sight, and therefore if it be not a colour which it sees (as the eye may see light, as the light of the fire, the light of the Sun, but it sees it under the likenes of redneſſe or whitenes, or some other colour) I. *Because God is the principall object of our affections.*

lors. It appeares by a colour, or else it cannot see it. So beloved, it is either God our affections are on, or wee idolize it as a God. Indeed we may affect other things as mediums and in reference to God, but looke where wee set our affections, that is our God, *Onely feare the Lord, and serve him with all your heart*; 1. *Sam.* 12. 24. Wee must set our affection of feare onely upon God. The affections are the soules attendants. Doth not a servant wayt onely upon his owne Master? whom hee gives his attendance unto, him hee maketh his Master, and whom should the soule wayt on but onely upon God? the affections are the soules attendances: upon whomsoever shee bestowes them, shee waites upon it as true God. *My soule sayes David, my soule wait thou onely upon God.* *Psal.* 62. 5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and desire, these must waite upon God for to worship him. Thine affections of feare and of care, these must wait upon God to provide what ever, may please him. Thine affections of hatred, and of griefe and sorrow and the like, these must waite as a guard to keepe off what ever may offend him; thine affections are principally for God: this is the first ground, the affections were made for God.

2. *nothing but hath that which the affections looke for.*

Secondly, as the affections were principally made for this purpose, to be set upon God, *so nothing but God hath that which the affections looke for.* It is God which the affections looke for, and where can the affections finde it but onely in God? *there is none good but one, that is God.* *Matthew* 19. 17. The young man would have thought

thought he sought for good in a right place, when he sought for it in Christ. But as *Chrysostome* observes, *Chrysost.* when hee lookt upon Christ as a meere man, Christ tells him hee was mistaken in calling him good, there is none good but one, that is God. Christ himselfe, as neare as hee was unto good, as he came nearer to it then any Creature, in Heaven or in Earth, yet if hee had beene a Creature, and men had set their affections on him, as their good, being a Creature, they had set their affections amisse: why calleſt thou mee good? sayes hee; so much more does every Creature answere. Thou thinkeſt riches, honors and pleasures are good. Why call yee me good? may they all say, theres none good but one, that is God. *Will a man seeke for the Sunne in a paile of water?* Indeed if the Sunne shine on the water, there you may see it. But if the Sunne doe not looke on it, you may looke over all the waters in the world, and never finde the Sunne in them all. So will you set your affections on the things of the world? it is good. your affections looke for, can yee finde any good in these things? alas, alas thou mayeſt have all the things of this world, yet if God doe not shew thee his face, and his grace in the same, *ſtultus ad cribrum*, thou runneſt to them, as *a foole to a sive.* The sive seemes to hold a great deale of water, but by pulling the sive from the water, the foole lost all the water. So riches, and wealth, and pleasures, as long as thou hast them in grace, and in God, they are like sives in the water, full of water as long as they are in. So these are full of good, as long as they are in God

and in grace; But if thou doest not set thine affections upon God, thine affections are befooled, and therefore thou must set thine affections upon God, because nothing but God hath that which thine affections looke for. It is good which the affections looke for, and thine affections can finde it no where but in God.

3. *Because nothing is my good but onely God.*

Thirdly, as nothing but God hath that which the affections looke for, nothing is good but hee, *so nothing is my good but onely hee*, for if it be good, and not my good, this discontents mine affections; mine affections looke at my good. I know compassion and mercy and love may look at the good of another, but then they conside some kinde of propriety in that other, either as my brother or friend, or my neighbour, still the affections have an eye unto my good. Thine affections to thy good. Now nothing in the world can so truely bee said thy good, as thy God. Other goods are *called this Worlds goods.* 1 *Ioh.* 3. 17. They are the goods of this World rather then thy goods. But God is thy goodnesse; thou art my goodnesse O Lord, sayes the *Psalmist*, *Psa.* 144. 2. Thou canst not say of thy pleasures, this is my goodnesse, nor of wealth, this is my goodnes; nor of any thing in the world, this is my goodnesse: the good that is in it, is the goodnes of the thing, not thy goodnesse; if I should say, this is thy goodnesse, its all one as if I should say, thou hast no goodnesse, for thats none of thine, but onely by possession, it is not thy goodnesse. And therefore how canst thou set thine affections upon it?

1. *The good of the Creature not thy good, because but the good of the body.*

First, it is onely *the good of thy body*, it is not thy

good.

good. *Anima. hominis eſt homo*, ſayes *Plato. The ſoule is the man, rather then the body.* If the things of this life bee the goods of the body, then how canſt thou ſet thine affections upon them? Thine affections are the affections of thy ſoule. Meate is good, let thy body hunger after it, and thou finneſt not: drinke is good? let thy body thirſt after it, thou erreſt not; but wilt thou ſet thine affections upon it? when it is not thy good, but onely the good of thy body, it is not thy good: meanes and maintenance is the good of thy body, houſe and lands and livings, theſe are the good of thy body, let the deſires of thy body be to them, this is well yet; but if the deſires of thy ſoule bee thereto, if thou ſet thine affections upon them, thou art a beaſt, becauſe they are not thy good. As *Theophylact* well obſerves upon the rich man in the Goſpell. *Soule thou haſt much goods layd up for many yeares. Luke* 12.19. take thine eaſe, eat, drinke and bee merry, ſayes he; ſee the baſeneſſe of this fooles affections, ſayes *Theophylact*: to eate, to drinke, and to bee merry, theſe were the goods of his unreaſonable part; to rejoyce in Gods Law, to rejoyce in holy thoughts and meditations, theſe are the goods of the ſoule, of the reaſonable ſoule of a man. Now the foole hee had none of theſe goods layd up; and yet hee ſayes, ſoule thou haſt much good layd up for many yeares, whereas that very night hee dyed and was damned for ever; the things of this life then are not thy good, and therefore thou muſt not ſet thine affections upon them. 2. *Becauſe not ſo long as they are.*

Secondly, it is not thy good, *becauſe it is not*

as long as thou art. Thou must live for ever in Heavē or in Hell. now all the goods of this life, they last but this life, and when thou dyest, thou must leave thē to others, & therefore they are not thy goods. Were they thy goods, thou mightst carry them away with thee whē thou dyest; but this cannot be. Canst thou carry thy barnes & thy houses to Heaven or to hell with thee? cast thou carry thy Dogs & thy hounds & thy pleasures & thy preferments to another world with thee? No, no, and why then doest thou set thine affections upō thē, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldst set thine affections upon grace and upon God, thou shouldst set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayest carry with thee whithersoever thou goest. *Wilt thou set thine eyes upon that which is not?* sayes *Solomon*; for riches certainly make themselves wings, they fly away as an Eagle. *Pro.* 23. 5. wilt thou set thine affections upon that which is not? wealth is not, and pleasure is not, and all the things of this world are not. *They make themselves wings*: now may bee they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and mishaps and of casualities, winges of losses and other occurrences, and though thou couldest clip all these wings with thy wisedome, yet the wing of death and mortality, will carry them all away in a moment, and then whose shall they be? thy pleasures then whose shall they bee? thy gaines and thy commings in whose shall they bee?

bee? sure it is, they shall bee none of thine, and therefore set thine affections elsewhere, thou must set them upon God.

3. Because they will not take thy part.

3. They are not thy good, because *they will not take thy part.* Will any man set his affections on him that will not take his part? how can I affect him that will not affect mee? if heele leave mee in the lurch, I can never affect him as my friend. Alas all the things of this life will leave thee in the lurch, thou mayest perish and be damned for all them. Theyle never deliver thee from the hand of Hell; when thou commest before the tribunall of Christ, doest thou thinke it will profit thee to say, Lord I have hunted and hawked, and gamed and sported, and I have beene merry; will it benefit thee to say, Lord I have builded and purchased, and increased my livings and my rents, I have a good house, and a good farme and good friends, will this advantage thee? no. Miserable comforters are they all; canst thou say, Lord I have built up thy Church and thy worship, I have purchased zeale and holinesse, and pureneſſe, and glory to thy name, I have beene persecuted and hated of all men for thy name sake, and I am in Christ, &c. If thou canst say thus, this would bee thy good indeed, but if thou canst not say thus, though thou beest *Gallinæ filius albæ*, thou mayest perish with the divells and cursed fiends for evermore for all the blessings of this life. Set thine affections then upon God: *truly God is good to Israel*, sayes the *Psalmist Ps.* 73. 1. Hee is good, and hee truly is good; thou canst not say so of all the things under Heaven; thou canst not say, truly riches

Iuven. Sat. 13.

are good to mee. Pleaſure truly is good to mee; peace and plenty and liberty truly is good to mee; they are good, but theyle never bee good to thee; when thou haſt moſt neede of good, then theyle leave thee in the lurch, theſe doe thee no good then. This is the third, as nothing but God, is good, ſo nothing is thy good, but God.

4. *Nothing can reſt the ſoule but onely God.*

Fourthly, as nothing is thy good but God, ſo nothing can reſt thine affections but God. When thou affecteſt any thing, wherefore doeſt thou affect it, but onely to reſt contented therewith, when thou haſt it? and therefore thou muſt ſet thine affections upon God, becauſe *nothing can reſt thy ſoule, but onely thy God, reſt in the Lord. Pſal.*37.7. returne unto thy reſt, O my ſoule. *Pſal.*116.7. God is the reſt of the ſoule; if the ſoule ever get him, it reſteth content; the affections are in a maze, if they bee not ſet upon God, like a man in a quagmire, he ſinkes deeper and deeper; So a man ſinkes deeper and deeper in deſires and in wiſhes, that hath not his affections upon God; there is nothing can give the ſoule reſt, if the ſoule reſt not in God. Will meate in a dreame, and drinke in a dreame give ſatisfaction to our hunger, and our thirſt? So are all the good things in this world. *Iſa.* 29.8. Goe to all the wicked men in the Earth, let them deſire and have their deſires, ſtill they deſire, and further they deſire, and yet they deſire after millions of deſires their affections are as farre for to ſeeke for reſt, as if never they had ſought. All the things in the world, are like ſome Ale-houſe-beere, which will never quench the poore *Travellers* thirſt, like the eating of ſalt neats-tongues,

tongues; the more they doe eate, the more they are a thirst: hungry meate, *Hee that desireth silver, shall never bee satisfyed with silver*, he that affects pleasure and vanity, shall never bee contented nor satisfyed therewith. give him ones, hee affects tens; give him tens, hee affecteth hundreds; give him hundreds, hee affects thousands; give him them, hee affecteth millions; thou canst never get rest, till thine affections are pitcht upon God. *Quo plus sunt potæ, plus sitiuntur aquæ.* *Its God onely that resteth the affections.* Now if this bee so, is it not our best way to set our affections on God, where wee may have rest for our soules? nothing besides can give us any rest.

First, *because nothing but God is all-good.* Every good besides God hath but one or two goodnesses in it. None but God hath all goodnesses in him; what is *meate good* for, but onely to feed one? when thou hast it, thou must desire againe to have rayment, for meate will not cloth thee; what is *rayment good* for, but onely to cover one; when thou hast it, thou must desire againe to bee fed, for rayment will not feed thee. What is *money good* for, but onely to buy with? when thou hast it, thou must desire againe to be recovered of thy sicknesse, for money will not cure thee of the Fever; thus no good thing in the world can give thine affections a rest, because they have but one or two goodnesses a piece in them, but the Lords goodnesse is infinite, he is all-good; if thou hast him, thou wantest no manner of thing that is good. *They that seeke the Lord, shall not want any good thing.* *Psal.* 34. 10. 1. *Because nothing but God is all good.*

for every good thing is in him. Hee is bread to the hungry, and drinke to the thirſty, and health to the ſick, and liberty to the captive, all in all to them that ſet their affections on him. *Fruſtra fit per plura quod fieri poteſt per pauciora.* If thine affections go to any creature, thou ſetcheſt but a little good at once, thine affections will be faine to goe a thouſand and a thouſand times over and over, thou getteſt ſo little at once, that thou ſhalt be tempted to be affecting the oftner, but if thine affections go to God, thou goeſt to the fountain, there thou haſt it by drops, never enough, here thou mayeſt have it at once. Who would be ſo mad to fetch water at a Cock that runneth by drops, when the fountaine is by?

2. *Nothing but God is the ultimate good.*

Secondly, becauſe *nothing but God is the ultimate good.* Thou affecteſt the things of this life, alas they will never give reſt, for ſtill there is ſomething beyond them, but God is the utmoſt of all goods, when the ſoule is once ſetled on him, it hath no further to goe; like the ſtone, when its come to the center, it hath no further to goe. I am Alpha and Omega, the beginning and the ending, *the firſt and the laſt*, ſayes *Chriſt*; if the ſoule be in Chriſt, Chriſt is his laſt, the ſoule is at reſt; why? it hath no where to goe: whither ſhould we go ſayes *Peter* to *Chriſt? thou haſt the words of eternall life, Iohn 6.* Chriſt firſt, and Chriſt next, and Chriſt laſt; Chriſt is the utmoſt and ultimate good of the ſoule; the ſoule hath no further to go: and therefore here muſt thou fix thine affections, fix them upon Chriſt.

3. *Nothing is it ſelfe without God.*

Thirdly, becauſe *nothing is it ſelfe without God:* the

the things of this life, they are good I confesse, but they are not themselves without God; if God be not in them, the very good that they have, is not in them. When thou affectest pleasure and delight, answer me, why doest thou affect it, Is it not for the good that is in it? when thou affectest profit, or health, or peace, or friends, or credit, or what ever thou affectest, tell me in thy conscience, why doest thou affect them; is it not for the good that is in them? they are good, and therefore thou affectest them: but if thou hast not Christ, and God, and his Spirit, and his grace, if thou hast not the Lord in these things, they are not themselves, neither have they the good that is in them. Riches is no riches without grace, but a *snare*; health is no health without Christ, but a *curse*; peace and pleasure are not themselves without God, *but poyson*; thy good parts are *thy bane*, thy *money* is thy *vengeance*, thy goods are a *witnesse* against thee without Christ. If thou beest not in Christ, if not a new creature, one day thou shalt curse that ever thou wert born, and therefore much more shalt thou curse that ever thou hadst meanes, or maintenance, or life, or health, or any thing; the more thou hadst of these blessings, if Christ be not with them, as hee is not, if thou beest not a new creature, I say, if Christ be not in them, the blessings are not themselves; they have not the good that is in them without Christ. *David* had a *Castle*, and a *Buckler*, and a *Horne*, but they were not themselves without God. *Lord thou art my Castle, and my Buckler, and the Horne of my salvation.* *David* had a servant to make his bed in his sickneſſe, but to

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let us know that this blessing was not it self without God, he puts the phrase upon God, *who made his bed in his sickness*; no blessing is it self without Christ or without God. He hath all the goodnesse that is in it. The Heathens have a pretty phrase, whereby they set out a happy man, *Undecunque Deus*, *When God is every way about him*; about him in his meanes and his riches, about him in his house and in his goods, about him in his friends and acquaintance, about him in his pleasure and his mirth: hee is not happy unlesse God be in every thing that is about him; they are but the carkasses of good, if God be not in them. Thus ye see we must set our affections on God.

Use. It is a blessing of God that wee have affections.

Here then we are taught, *That it is a blessing of God that wee have affections* implanted in our hearts. For how could they be set upon God, if it were not a blessing that we have them? There is a maine controversie betweene the Philosophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do stiffely maintaine, that it is an evill to have any affections at all: and therefore *Zeno* defines the affections to be unnaturall stirrings of the heart, averse from right reason; which is false, for this is the definition of affections, as they are corrupt, and not as they are affections. The affections in themselves are not sinfull.

Apud Cic. Tuscul. 4.

The affections are not in themselves sinfull.

1. Because Adam and Eve had affections in innocency.

First, because *Adam and Eve had affections in innocency*. If the affections were all sinnefull in themselves, *Adam* and *Eve* in their innocency could not have had them, for they were created without sinne: but they were created with affections,

ctions, as love, and joy, and delight, and hope, and feare, and the like. Before *Eve* ever sinned, we see plainly she was afraid to eat of the forbidden fruit; indeed when the Devill had ripened his temptation, then she went fearlessely on for to eat it; but when the Devill assaulted her at the first, O sayes she, *We may not eat of it, lest we dye, Gen.* 3.3. Loe she was afraid for to eat it at first. I confesse before the fall, may be they had not all the affections in act, because there were no objects for all the affections to worke on; they had nothing to grieve for, nothing to be angry at, nothing to despaire of; but for my part, I thinke they had distinct objects to work on, though not in themselves, for they had not sinned as yet, yet they had distinct objects in the world for all their affections to worke on, for should they not grieve to see God dishonoured by the fall of the Angels? should they not hate and abhorre backsliding from God? though there were none in themselves, nevertheless the affections of feare and hatred were given them to keepe away sinne and apostasie from God. Now if the affections were in *Adam* in innocency, they could not bee sinfull in themselves.

Secondly, because *Christ took our affections upon him.* If the affections were sinfull in themselves, he could not take our affections upon him; for he was made like unto us, sinne only excepted: and therefore if the affections were sinnes, hee could not have taken our affections; but hee did take them, as the Gospell doth abundantly shew. He had our affection of joy, *Iesus rejoyced in Spirit*, and said, *I thank thee O Father, &c. Luke* 10. 21.

2. *Because Christ took our affections upon him.*

21. He had our affection of sorrow, *My soule is exceeding sorrowfull unto death, Matth.26.38.* He had our affection of anger: Hee looked round about on them *with anger*, being grieved at their hardnesse of heart, *Mark 3.5.* He had our affection of desire, *with desire* I have desired to eat this Passeover with you before I suffer, *Luke 22.15.* And so of the rest. If Christ took our affections upon him, our affections are not sinfull in themselves. Nay he did not only as the Sonne of man take our primitive affections, as we are men, but he was *Ben Enosh*, he was the sonne of fraile man. *Psal.8.5.* And he took our *miserabiles affectiones*, our affections of infirmity upon him; I doe not meane, the affections of sinfull infirmity, for hee knew no sin: but I meane the affections of our frailty and infirmity, as feare, and fellowfeeling, and the like. We have not a High Priest, which cannot be touched with the feeling of our infirmities, but was in all [illegible] tempted like as wee are, yet without sin. This then is an undeniable argument that affections are not sinfull in themselves, because Christ did assume them.

3. *Because God doth command the use of affections.*

Thirdly, because *the Lord does command us to be angry*. Be angry and sinne not, sayes he; hee commands us to *grieve* and be sorry for our sins. *Therefore also now saith the Lord, turne ye even to mee with all your heart, and with fasting, and with weeping, and with mourning, Ioel 2.12.* He commands us *to feare*. Work out your salvation with feare and trembling; passe the time of your sojourning here in fear. Be not highminded but fear. *I will forewarne you*, sayes Christ, *whom yee shall feare*,

feare, feare him which after he hath killed, hath power to cast into hell, yea I say unto you, fear him, Luke 12.5. He commands us to be ashamed of our evill doings, and is offended if we be not; thou hast a whores forehead, and refusest to *be ashamed, Ier.* 3. 3. If the affections were sinfull in themselves, the Lord would not command us to shew our affections on this wise; its true they are sinfully used, and corruptly perverted among men, the more is the pitty, but they are not so in themselves. Neither do I deny but there be some naturall affections, that are naturall now, as corrupt nature does stand, *that be sinfull in themselves, as envy* and *malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly naturall, they are no otherwise naturall then Lice and Vermine are naturall to Carrion, then filthy and *noysome weeds* are naturall to a cursed ground; these must be utterly rooted up and stub'd out of our hearts, because to speak properly they are unnaturall affections and sinfull in themselves, but our naturall affections are not sinfull in themselves. Nay more, let me tell you, the affections are not only not sinfull, but it is an infinite blessing of God, that God hath given us affections. First, because if we had no affections *at all, wee should bee like stocks and like senselesse stones.* The Philosopher was in a doubt, whether *Brutus* were not a block or a brute, because hee had no affection at all to his owne children, whom hee could see murdered before him with dry eyes. The Lord himselfe counts that man a very block that hath no affection in his heart.

ἐκ ἐπιδέχεται πᾶν πάλιν τὴν μεσότητα. ὀπιχαιρεκακία, φθόνος. &c. Arist. Eth. l. 2. c. 6.

Reasons why affections are necessary.

1. Because without affections we should be like stocks.

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Have ye no regard, all ye that passe by? behold and see if there were any sorrow *like my sorrow*, *Lament.* 112. (q.d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore its reckoned among the symptomes of a heart that is desperately hardned, not to bee affected with any thing: to heare the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not *for our affections, our nature would be lazie and idle*, ὥσπερ κυβερνήτης πνεύματος ἐπιλιπόντος, Like a Pilot at sea *without winde*; alas the ship would goe slowly, were there no windes stirring to drive it. So the affections sayes he, are to the soule, as the winde to the sayles of the ship; as the ship could not saile apace without windes, so the soule would go slowly about any thing, if the affections did not carry it. When *Davids* affections were hampered about with worldly feares, feares of his enemies, and griefs at his persecutions which he suffered, he went slowly on in obedience, but as sooneas his sayles were up, then he ran like a ship in the sea with a great winde. *I will runne the way of thy Commandements, when thou shalt enlarge my heart*, *Psal.* 119.32. As soone as God would helpe him to spread the sayles of his heart, and enlarge his affections, then he would run like a fleet Pinnace in the Seas. *I will then runne the way of thy Commandements*, sayes

2. *Because without affections we should be lazie and idle.*

L. de virtute morum, in fine.

sayes hee; this is an infinite mercy of God, who seeing how dull we are unto good, how slack to good duties, how slow to holy performances, vouchsafes us these windes and these sayles for to carry us, καὶ ὥσπερ ὄχημα τῷ λογισμῷ τὸ πάθος, sayes the same Philosopher. The affections are like wheeles, and like Chariots unto reason. If a mans reason be never so good, he knowes he is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a Chariot without wheeles*; he goes without force, he cannot goe at all; but if he have affections thereto, the affections are like wheeles, and like horses to carry him amaine. *Draw me*, sayes the Christian soule unto Christ, draw me, *and I will runne after thee*, *Cant.* 1. 4. She prayes that Christ would draw her by the affections of love, for she speaks of love; the virgins love thee, sayes she *V.* 3. Draw me with thy love too, and then I shall run after thee, like the Chariots of *Aminadab*, that is, drawne by quicke Horses: she would runne as with wheeles unto Christ, if her affections did once carry her. As *Cicero* sayes of the affection of anger, it is *cos fortitudinis*, it is the whetstone to valour; so I may say of all the affections, they are all *whetstones to good*, if a man have any grace. Hast thou *love*? it is a whetstone to obedience; hast thou *griefe*? it is a whetstone to repentance, hast thou *anger*? it is a whetstone to zeale, &c. What is the reason men come so slowly on unto good? the reason is this, because their affections stand another way. Men repent but slowly, and amend their lives but slowly, increase in grace but slowly; why? this is the cause, their affections are to *Plutarch. ubi supra:*

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the world; they runne on in their pleasures and their vanities, they runne on in their earthly imployments, and businesses; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for these may quicken our dulnesse unto grace. Thirdly, because *the affections are good chanels for grace to run downe in.* Be there never so full a fountaine of good water, yet if it have not a chanell to run all along in, the fountaine may be ever a bubling, but it choaketh it selfe for want of a chanell. So though God should put never so much grace into thy heart, yet if it should have no chanell to run downe in, it would smother it selfe. Now God hath given thee affections like chanels, for grace to runne downe in. Art thou *covetous* and full of desires? what a fine chanell is that for grace to run downe in? it is the easier for thee to covet the best things: art thou of a *cholerick* and *angry* constitution? what a fine chanell is that for zeale to Gods glory to run downe in? it is the easier for thee to be zealous in Gods worship: art thou *melancholy* and of a sad disposition? what a fine chanell is that for repentance to runne downe in? it is the easier for thee to despise the vaine pleasures of the world, and to sorrow for sinne: art thou merry and of a cheerefull nature? what a fine chanell is this for delight in the Lord to run downe in? it is the easier for thee to joy in the Holy Ghost: art thou *fearefull* and of a timorous spirit? what a fine chanell is that for feare of Gods judgements and truth to run downe in? it is the easier for thee to tremble before God, and feare to offend him. *Solomon* was full of the affections of *love*, it is true he

3. *Because affections are the chanels of grace.*

he let luſt, after women, and uncleanneſſe, a while run downe in that chanell, but when grace and repentance recovered his ſoule, what an excellent chanell was it for love unto Chriſt to run downe in? Never was there ſuch a love ſong to Chriſt, as the *Canticles*, ſince the creation of the world to this day; and therefore it is called, *Canticum Canticorum, The ſong of ſongs, Cant.* 1.1. Certainly *Ieremy* was a man of *a ſad conſtitution*, but ſee what an advantage this bent of affection was to him, it was a chanell for ſpirituall ſadneſſe to runne downe in. *Oh that my head were waters, and mine eyes a fountaine of teares, to weepe day and night for the ſlaine of the daughter of my people, Ier.* 9.1. The woman in the Goſpell which was a ſinner, a whore in plaine tearmes, one bewitched with the affections of love to her lovers; as ſoone as ever any grace did look into her heart, ſee how theſe affections did advantage her. She loved our Saviour more affectionately then S. *Peter* himſelfe, *She loved much*, ſayes the Text, *Luke* 7.47. Before no queſtion but ſhe was full of her whoriſh and ſtrumpet-like teares; now the chanell was turned, ſhe waſht Chriſts feet with her teares, and wip't them with the haire of her head: and ſhee loved much, ſayes the Text. It is ſuch an admirable advantage to be full of affections, that the *Lacedemonian* Schoolemaſter thought that if hee had a young ſcholar full of affections, full of ſhamefaſtneſſe, and full of feare, and full of cheerefulneſſe, πολὺ ἂν ἀχθείη τοῦ αἰσχροῦ, &c. He thought it was eaſie for him to make him aſhamed of all filthineſſe, and delighted in goodneſſe, & fearfull to do evill. I am not of his minde, but this I am

though, he hath an exceeding good advantage to do it. If a man have spent his affections upon sin, and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as some have but few, *a man shall as soone work on a beast as such a man.* Nay if grace should come in into such a man, alas he shall never bee able to come to much good, if best come to the best, he shall have infinite adoe to do any duty without wofull dulnesse and senselesnesse; it is an admirable blessing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely too blame to cry out of the affections as if they were evill in themselves. To speake truly and rightly of the Stoicks, I doe not think the Stoicks were ever so sottish as to meane so; but their intent as *Austin* sayes of them, was, to pare off the affections that are evill, and to rule the affections that are naturall: and therefore it was that they declamed so bitterly against the affections. You see now by this Text I have chosen, that the affections are great gifts of the Lord, for how could the Apostle command us to set our affections upon God, if the affections were evill in themselves? Nay it followes from hence, that it is a great blessing of God, that we have any affections at all, that we may set them upon God.

THE

THE FIFTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

THe Christians of the Primitive Church had learnt this lesson very well, to set their affections on Gods kingdome, they were often thinking of it, often speaking of it, in the companies they came in, they would be discoursing of it, insomuch that the fooliſh heathen hearing them talking so often of a kingdome, took them for affecters of kingdomes, and accused them of aspiring to be Kings, ὑμᾶς ἀκούσαντες Βασιλείαν προσδοκῶντας ἡμᾶς. *Apol. 3. pro Christian. ad Antonin.*

ἡμῶν βασιλείαν· οὐ δοκεῖτε λέγειν ἡμᾶς ὑπουράνιον, ſayes *Iuſtine Martyr*. Yee heare ſayes hee, that wee expect for a Kingdome. Yee imagine wee looke after humane Kingdomes. No, no, ſayes hee, wee meane the Kingdome with God and with Chriſt in Heaven above. Their affections were much there; Yee have heard, beloved, the neceſſity of this duty, that wee muſt ſet our affections upon God and his Kingdome, and grace. Yee have heard the reaſons why we muſt doe ſo; for the uſe of the point, yee have heard a confutation of the *Stoiques*, [that teach a vacuity of affections, and ſay the affections are all evill in themſelves. They cannot bee evill in themſelves, becauſe wee muſt ſet them upon God: were they evill in themſelves, it were unlawfull to ſet them upon God. But it is not onely not unlawfull, but alſo it is very neceſſary to ſet our affections upon God. O this is a hard duty to our corrupt fleſh, and ſo yee ſhall finde it, to ſet your affections on God. There be many lets that hinder us from ſo doing.

The firſt impediment that hinders the ſetting the affections on God, becauſe it is an hard thing to turne an antipathy or ſympathy.

Firſt, becauſe it is a very hard thing to turne an antipathy or a ſimpathy; our hearts are ſo deepely affected with the things of the world, as that they *have a ſympathy with them*, and an *antipathy againſt a removall* therefrom. When the affections are deepe ſet with or againſt, they prove to bee ſympathies and antipathies, which are infinitely hard to bee changed. The Philoſophers call them *occulta qualitates*, *hidden qualities*, no reaſon can bee given of them. No man can give a reaſon why the load-ſtone ſhould bee ſo deepely affected with iron, as to draw it un-

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to it. It hath a ſympathy with it; the wild Bull hath a ſympathy with a fig-tree; nothing can tame him but it; the Elme hath a ſympathy with the Vine: the Vine hath a ſympathy with the Olive. No man can give a reaſon, why it ſhould bee ſo. So beloved, our deepe affections are the ſympathies of our hearts, and therefore ſeeing they are ſet to the things of the world, they are hardly removed. No reaſon, ſcarce any reaſon can ſever them. *Demas* when hee ſet his love upon the world, the text ſayes hee forſooke *Paul*, and hee embraced this preſent world, *Demas hath forſaken mee, and imbraced this preſent World.* 2 *Tim.* 4. 10. Wee tranſlate it, hee loved this preſent World, but the word ſignifies, and ſo other tranſlations render it, he embraced this preſent World; that is, the affections of his heart had a ſympathie with it, as the Ivie with the Elme, hee embraced it. S. *Paul* could not hold him, no reaſon could withhold him, hee had a ſympathy with it. Now when the heart hath a ſympathy with the things of the VVorld, it muſt needs have an antipathy at grace; the *proud man* hath an antipathy at the parting with that which hee prides in; the *revengefull man* hath an antipathy at the putting up of an injury. *The ſtubborne man* hath an antipathy at a ſound reproofe, hee cannot endure to bee ſharpely rebuk't for his ſins. As ſome men, (ſuffer a homely ſimilitude) ſome men I ſay have an antipathy with Cheeſe, they will goe out of the roome where it is. As the mullet hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; theyle die rather then grow together. So men are vext to bee

curbed of their lusts; The affections are the sympathies & the antipathies of the heart, and therfore its very hard to remove, it will cost thee a mighty deale of labour to pull off thine affections from al the things in the world, & to set them upon God.

2. *The second impediment. Because affections are the bewitchings of the heart.*

Secondly, its a hard thing to worke on the heart, when the heart is bewitcht. The affections are *the bewitchings of the heart*: when the heart hath once set its affections on the things of the VVorld, its even quite bewitched therewith. Foolish people talke much of bewitchings; Brethren, let mee tell you, heres a bewitching yet little consider. Your affections bewitch you. O foolish *Galatians, who hath bewitched you, that yee should not* obey the truth, *Gal.* 3. 1. Βάσκανε ἐνέσκε, sayes S. *Chrysostome*; this is the bewitching of the Divell; the false Apostles had wrought upon the *Galatians* affections, and drawne them from the truth, and now when their affections were set ont, the Apostle sayes they were bewitcht. The affections when once they are up about a thing that is earthly or carnall, they are like a company of Divells in Hell to bewitch one: there bee abundance of bewitchings in nature. The Bird *Galgalus*, if shee see a man that is sicke of the Jaundize, the man recovers, and shee is so bewitched therewith that shee dyeth. If a Toade bee seene by the wesill to gape, the wesill is so bewitched, that shee gives up her selfe to be devoured: but of all the bewitchings in the VVorld, the bewitching of the affections are the most dangerous. *Eucelides* was in so deepe an affection to his owne beauty, that hee was bewitcht with it: were not *Samsons* affe-

Plutarch, Sympos. l. 5. c. 7. Heliodor. l. 3. Hist. 2. Del Rio disq. mag. l. 1. c. 3.

fections bewitched with *Delilah*? were not *Herods* affections bewitcht with *Herodias*? were not *Judas* his affections bewitcht with thirty pence gaine, that for it hee should deny his owne Master? S. *Paul* tells the *Galatians* their affections were bewitcht. S. *Hierome* thinkes verilie the Divell was in them. The *Drunkard is bewitcht* with his Cuppes; the *Adulterer with* his whore, the angry man with his choler, the vain mā with his vanities, the *carnall man* with his flesh; that will damne their owne soules, rather then be new Creatures. Beloved, are not yee bewitched in your sinnes, when all the preaching and teaching and warning, yee have had, cannot yet turne you from your sinnes unto God, to set your affections above? this is a grievous let that sends millions to Hell, their affections bewitcht them. Yee neede no Divells to tempt you to sinne: if your affections be once set on't, theyle bewitch you as bad as any Divell can bewitch you. Nay, the Divell cannot bewitch you to sin, but onely by your affections. If ever thou save thy soule, thou shalt find it a great taske to unbewitch thine affections, to set them upon grace.

The third impediment.

Thirdly, another let is that as the affections are the bewitchings of the heart, so they are the *estimations of the heart*. If the thing bee not good enough to be affected, which the affections are set on, they esteeme it to be. *Quisquis amat ranam, ranam putat esse Dianam.* Many of you know the old proverbe. If a man should set his affections on a frogge, theres little goodnesse in a Frogge, why it should bee affected; but if a man should set his affections on a Frogge, hee

3. *Because affections are the estimations of the heart.*

would esteeme it as comely, as another would *Diana*. The affections if they bee set upon vanity, they doe utterly besot one. Looke upon the *Drunkard*, hee thinkes tis a fine life to bee potting and piping in an Ale-house. Which a man in his wits knowes to be base, and brutish, and hellish. Lookeupon the *vaine Gentleman*, hee thinkes it a fine life to be hunting and gambalting and bragging and flanting, and challenging, and to bee sird and to bee worshipt at every word. Which a wise man knowes to hee foppish, and fooliſh, and diveliſh. The *affections blind the judgement, and* befoole the understanding, and make a man to defend himselfe in a course which in very deed will lead him to Hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speakes to them. Doe yee thus requite the Lord, yee *fooliſh people, and unwise!* Is not hee thy father? &c. *Deut.* 32. 6. naturall affection would lead a child to bee obedient to his father, and seeing their affections were crosse set, the Lord calles them a fooliſh people. Their sinfull affections did besot them & befoole them. *Samosatenus* was so besotted with the love of a certaine womā, that he forsooke his fayth and religion for her. I reade of a pritty parable to this purpose. VVhen *Ulysses* had left his men with *Circe* the witch, shee changed them all into diverse sorts of beasts, Dogs, Swine, Lyons, Tygers. *Ulysses* complayned shee had done him great wrong for changing his men into beasts on that fashion: wrong, sayes shee? I have not done thee nor them any wrong. Doe but aske them now whether they doe

Chrys. hom. 7. in Iohan.

doe not like the condition they are in. So *Ulysses* demanded first of the Hogge, whether he would bee a man againe or not. Hee answerd no, by no meanes; For now hee could fill his belly, and lie downe on the dunghill and sleepe. And so hee demanded of the rest, and they all save only the Elephant, they all replyed they had rather be beasts as now they were. This parable is made to shew how the carnall affections besot one, to esteeme the pleasures of sinne, the gaynes and profits and beggerly things of the VVorld, and preferre them before holinesse and righteousnesse and pureness, and strictnesse of living. One, his affections besot him in a *love-locke*, or long haire, that hee cannot bee perswaded to shave it off: another his affections besot him *in a Tobacco pipe*, another in a filthy gotten *custome*, another in some other base haunt of the heart, all the preaching under Heaven cannot dissuade them, therefore they doe so esteeme them and prize them, and thinke they are so pleasing: a noble minded Christian would wonder how its possible they can so.

Fourthly, another let is, that as the affections are the estimations of the heart, so they are the *most natural temperaments of the heart*. Spirituall and heavenly affections are the good temper of the heart, and carnall or earthly affections are the evill temper of the heart, and therefore its hard to change ones affections, because the heart it selfe must be taken apeeces as it were, if one would alter his affections. An earthly heart is not a right soyle for the spirituall plants to grow in. Gardners have daily experience, what a coile they have

4. *The affections are the most naturall temperaments of the heart.*

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to keepe an hearbe from dying in their gardens, when the garden is not a right soyle for it: they are faine for to dig it, and dresse it, and water it, and tend it, yet scarce will it grow there, when it is not a right soyle for it. Men must get themselves new hearts and new mindes, if ever they would have their affections renewed. Fashion not your selves to the world, saies the Apostle, *but be ye transformed by the renewing of your minde*, Ro. 12.2. Unlesse your minde be renewed, ye can never spy a pleasing fashion of the world, but O your affections will be to it. When *David* had misplaced his affections on *Bathsheba* another mans wife, and his affections had beene mad upon adultery, and on murther, what does he doe? Hee goes to God in prayer for a new heart, hee could never have new affections else; *Create in me a cleane heart, O God, and renew a right spirit within me*, *Psal.* 51. 10. He could not get new affections, till he had gotten a new heart. This is a miserable impediment that lets multitudes of men and of women from setting their affections upon God; because their hearts are not a right soyle for such affections as these. May be they trimme their affections, as the very heathens have done with morality; as a Barber trimmes and shaves a mans head, but the haire growes againe, because the head is the haires soyle. So the carnall affections will grow againe: spirituall and heavenly affections will not grow there, for the heart is not a right soyle: and this is a shrewd let, and you must labour continually to remove it.

And therefore, before I helpe you with meanes how to set your affections on God, let me give you these two grounds. First,

First, you must have this same new heart, otherwise ye cannot set your affections on God. For there is a heart that will set its affections on God, and there is a heart that will not. The Lord wishes his people to have the former kinde of heart, the heart that will set its affections on God, *O that there were such a heart in them, that they would feare me, and keepe my Commandements alwayes, Deut.* 5. 29. There is such a heart beloved, O that we had it; I say, there is such a heart that will feare God, and set all its affections on God; and such a heart ye must get, or else it is in vaine to command you this duty: all the Sermons (ye see) are in vain, that ye have heard to this day; al the exhortations and admonitions ye have had since ye were, yee see plainly they are in vaine to many of you: as your affections were earthly twenty yeeres agoe, so they are still; as they were carnall and worldly heretofore, so they are still; your hearts are the same hearts, your hearts are stark naught, and therfore your affections cannot sore up unto God. Ye can have no quick affections in prayer, no melting affections at the Word. The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poore affections you have to it, your consciences may witnesse. Yee sit in your shops, or ye follow your calling, or ye goe about your earthly imployments, and your affections are below; στρουθίον τοῦ πόδα δεδεμένον, sayes *Maximus*, the Sparrowes foot is bound with a cord, she cannot flye up. So your hearts are glewed to things here below, and therefore your affections cannot flye up unto God. Your hearts are not spirituall, and this is the

1. ground.

We cannot set our affections on God, unlesse we have a new heart.

the cause your affections are so carnall. Peradventure *ye lop off* now and then some part of your carnall affections, as *Tarquinius* lopt off the heads of his poppies, but ye do *not cut up the roots*. It may be ye go about to heave up your affections in good duties sometimes, as the key lifts up the spring in the lock, but the key is no sooner turn'd but downe goes the spring, so downe go your affections presently againe. And therefore I premise this as a first ground, ye can never set your affections on God, till ye have gotten new hearts.

est similitudo Angeli Politiani, de ira sed paulo secùs applicat.

2. Ground. *Nor unlesse we feed on Christ.*

The second ground is this, *Ye can never set your affections upon God, unlesse you feed upon Christ by faith.* If ever the soule feed upon Christ by faith, it cannot but set its affections upon God. I remember an invention of Queene *Artemisia*, who when her husband *Mausolus* was dead, not knowing how to keepe him fresh in her affections as long as she lived, she caused her husband *Mausolus* his body to be turned into ashes, and mingled them in her drink; so she buried her husband in her bowels, and this way she took to keepe her affections fresh unto him. This indeed was unnaturall in her to eat and drinke her owne husband; but faith teacheth us to *feed upon the Lord Iesus Christ*; this will take off our affections from the world, we shall never hunger after the world more, nor thirst after the things of this life more, if ever wee feed upon him. I am the bread of life, sayes Christ. Hee that *commeth to me shall never hunger, and he that beleeveth on me shall never thirst, Iohn 6.35.* If ever we beleeve the sweetnesse of the promises of Christ, the pleasantnesse of the commandements of Christ, the preciousnesse

outneſſe of the graces of Chriſt, and the love of Chriſt, and the benefit of Chriſt, our affections will be to him. Nothing can take off thy affections from the world but faith in Chriſt. Hee that beleeveth in Chriſt cannot ſet his affections on the world. Can a man ſet his affections upon the world, when he verily beleeves it to be droſſe and dung in compariſon of Chriſt? Can he ſet his affections upon earthly pleaſure, that beleeves it is madneſſe? It is certaine, men never beleeved in Chriſt ſince they were borne, that ſet their affections upon the things of the world; they have not one dramme of Chriſt. Chriſt is altogether lovely, *Cant.*5.16. *He is all love*, one that commands the affections. Thou beleeveſt in the world and not in Chriſt, if thou ſet thine affections upon any other but Chriſt. Thou beleeveſt thou canſt have pleaſure and delight in ſomething beſide Chriſt, profits and gaines in ſomething beſide Chriſt; eaſe, and content, and comfort in ſomething beſide Chriſt; if thou ſet thine affections upon any thing beſide Chriſt. Alas, thou canſt never ſet thine affections upon Chriſt, as long as thou beleeveſt not only in Chriſt. If thine earthly affections tranſport thee to bee earthy, flye under the wing of Chriſt, as Chickens under the wing of the Hen, leſt the Kite devoure them. Theſe are the two Grounds that I give you. Firſt, ye muſt have new hearts; and ſecondly, ye muſt be beleevers in Chriſt, or elſe ye cannot ſet your affections upon God.

Meanes to ſet our affections on God.

The foundations being layd, let me now helpe you with ſome meanes to ſet your affections on God. I could helpe you to abundance of meanes, but

but I desire to help you to such meanes as are easier to use, then to set your affections on God. For if they be not easier then this duty, they cannot properly be said to be helpes to this duty.

First, pray to God to gather up your affections from the things of the world.

The first then is this, often *pray to God that he would gather up our affections* from the things of the world, and unite them unto him. Our hearts are divided and scattered up and downe among the things of the world. Carnall friends have some of your affections; our gaines, and our livings, and our maintenance, have other-some: our pleasures, and delights, and fleshly refreshments, have other-some; our earthly businesses, and cares, and imployments, our credit, and the like, these have abundance of our affections. Thus our hearts and affections are scattered up and downe among the things of the world; if ever we would have them set upon God, we must be frequent in prayer, that God would unite together our scattered hearts, to set our affections upon God. This was the practise of *David*. O Lord, sayes he, *unite my heart to feare thy name*, *Psal.* 86. 11. His heart was scattered up and downe in a thousand peeces. Some peeces of his affections run after one thing, some after another. And therefore he prayes God to unite his heart together, to feare his name. If God would once gather up his heart from all its vaine haunts, and unite it together; then he could set his affections, his feare, and his love, and his delight, and the rest upon Gods name, *Iejunio passiones corporis, oratione pestes sanande sunt mentis*, sayes *Hierome*; as the affections of the body are to be healed by fasting, so the *affections of the soule are to be healed*

Hieron. in Marcum.

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by prayer: as long as they are carnall, they are the plague and pestilence of the soule, and prayer must heale them. As Father *Latimer* said to good *Ridley*, Pray, Pray, O Pray, Pray; so may I say, pray, pray, I beseech you, pray unto God evermore, againe I say pray. I have not time enough to pray so often. I do pray in the morning and evening, but my businesses are so many, &c. This may be thou objectest. Not time enough, sayest thou? Finde out some odde times besides morning and evening; steale into some corner or other, belabour thy heart before God. O, sayest thou, I finde it a hard thing to stirre up mine affections, I am a very Stoick, ἀπαθὴς. I have no affection, I cannot compell mine affections to God. Canst thou not? but thou canst compell thy heart for to pray; thou canst tugge and pull at thy heart in thy prayers, and this will fetch up thine affections. Prayer is not only a mouth to beg Physick, but also it is physick it selfe, whereby Christ cures the affections of the heart. The poore beggar, the more he is driven to beg, the more affectionate he is in describing his miseries: you shall see some beggars so set forth their misery, and cry so lamentably, as it would burst a mans heart with pity and compassion, ones bowells would even yearne but to heare them. I doe not meane your lazie canting Beggars, but distressed *Lazers* indeede. So Beloved, pray; if ever thou be used to it, *it will scrue up thy heart*, and raise up thine affections exceedingly. I doe not meane that lazie hearted and canting kinde of praying of most wretches, that hath no more affection in it, then there is savour in the white of

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an Egge. But set thy selfe to prayer indeed, and by it Christ will quicken thine affections. Alas thy heart is divided and scatterd up and down among the things of the World, and therefore strive with God that hee would gather up all the pieces into one; thou must have all thine affections and al the pieces of thy heart gatherd up into one, if thou wouldst set them upon God: I will *give them one heart, that they may feare me* for ever, sayes God *Jer.* 32. 39. your heart and the affections of your heart are divided and scattered up and downe into a thousand pieces, one upon one thing, another upon another; and God hath promised that hee will gather up your hearts into one, and give you this same one heart, that yee may feare him and set all your affections upon him: Will yee misse such a gracious promise as this for want of asking it, and begging it, and praying for it? this is the reason why men have such earthly affections as they have, because they are not frequent in prayer to God to be helped! Prayer is an excellent help to wind up your affections to God. This is the first; often prayer to God.

2. *Light up a Candle in thy heart.*

The second is this, *Light up a Candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God, *ignoti nulla cupido.* Unknowne, unaffected; thine affections are unruly, and thou canst not rule them to Godward, yea but thou canst get knowledge. Knowledge will helpe thee exceedingly. The affections wee see plainly that come *neareſt to reason*, are sooneſt of all ruled. And the affections that are *remoteſt from reason*, are more hard to be ruled:

led. A man commonly will sooner rule his affections aright then a woman or a child, because a man hath more reason. The Philosophers shew this by the example of a Horse or a Bull. A Horse is sooner tamed then a Fish, because a Horse is more capeable of knowledge and of reason; as naturall reason and knowledge can naturally rule the affections, so spirituall reason and knowledg can spiritually rule the affections. And therefore if thou wouldest rule thine affections aright to set them on God, labour to know God, every one that *loveth God knoweth God.* 1 *Ioh.* 4. 7. Hee must needs know God that loveth God, for how can he set his affections of love upon God, if hee doe not know God? *knowing therefore the terrour of the Lord, we perswade men.* 2 *Cor.* 5. 11. S. *Paul* perswades the affections of the people, why? because hee knew the terror of the Lord, and hee was able to make them to know it too; and therefore hereby hee endeavored to perswade their affections to feare God and to serve him. *They that know thy Name, will put their trust in thee,* for thou never forsakest them that seeke thee. *Psal.* 9. 10. *David* speakes peremptorily, they that know thy Name, they will place their hope, and their trust, and their confidence and all their affections on thee. They will so certainly, if they know thee; if once they know what a good God thou art, how true of thy promise, how gratious to thy children, how sure a friend thou art, never forsaking them that seeke thee. He concludes it positively, they that know God wil set their affections on God. Can a covetous man know a rich purchase, and not

have an affection to it? can a begger know this almes is a hundred pounds, and have no affection to take it? as long as the woman of *Samaria* did not know Christ, shee stood prattling and wrangling and geering at Christ, shee had no affection neither to him nor the water of life that hee could give her, shee had more minde of her well, and her water-pot: though shee were in Christs company, yet because shee did not know, shee never askt him a drop of grace, nor would shee give so much as a draught of her water to Christ. But what answer did hee make her? *If thou knewest, sayes hee, who it is that saith* to thee, give mee to drinke, thou wouldst have asked of him, and hee would have given thee living water. *Joh.* 4. 10. If thou hadst known who I am, thine affections would have been eagerer then they bee; Beloved, yee heare the word, and have no affection to tremble at it. Yee heare Gods Commandements, and have no affection to doe them, yee live in your sins, many of you poore damned soules to this day, if yee have no affection to be humbled. Alas, alas, yee are blind, and yee know not. But if yee had knowne what a damnable case ye are in, what a word it is yee reject, whose Commandements they are which yee breake, whose blood it is yee contemne; If yee had knowne God and the truth that is of God, yee would have beene otherwise affected then yee are. *Occulta musicen nullus respectus*, sayes *Suetonius*. Bee the musique never so pleasing, yet if it bee not knowne, none is affected therewith. Youle say yee doe know God; what doe? and have no more affection

Suetonius.

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to obey the Commandements of God? yee lye in flat tearmes, sayes S. *Iohn*. *He that sayth I know him, and keepes not his Commandements, is a lyer, and there is no truth in him.* 1 *Ioh.* 2. 4. I confesse thou mayest know a many things about God, and never have thine affections set upon God to obey him; but this knowledge is in a reprobate, theres no truth in this knowledge. The truth is not in him, sayes the text. Knowledge may be in him, but the *truth of knowledge is not in* him. And if thou doest not know God, no marvayle though thine affections be not set on him. *Incognitum non amatur.* Unknowne unkist, as we say. This is the second helpe to set our affections on God, to know God.

The third is this. *Occasion thine affections this way.* Bee it never so hard to thy corrupt nature to set thine affections upon God, its easier a great deale so give them frequent occasions to be set upon God. A theevish companion, may be, is afrayd for to steale, least he should bee taken, yet if a booty doe ever and anon offer it selfe pretty handsomely and fairely and covertly unto him, then he will steale it. 3. *Occasion thine affections this way.*

Occasio facit furem. Occasion makes a filcher; the posterne-doore maketh a theefe, as the proverbe is. That gives him an occasion for his villany; as it is in evill, so also in good. Occasion thine affections alwayes to good, at last they may take hold of it. Bee often thinking, and meditating, and remembring of God, let thy thoughts and meditations give occasion to thy heart, in the end it may take it. The Apostle gives this as a reason why *Titus* was so well affected *Occasiones facium latrones.*

fected with the good people in *Corinth*, namely because he thought of and remembred their obedience to God. His inward affection is the more abundant toward you, whilest hee remembreth the obedience of you all. 2 *Cor.* 7. 15. if we would often *busie our thoughts and remembrances about God*, this might winne our affections to God. Thou givest thine affections so many thousand occasions to bee set upon the things of this life, thy tongue is accustomed to speake of little else, thine eare accustomed to heare little else, thy mind and thy memory accustomed to thinke of little else, thou givest thy heart so many occasions to set its affections on the things of this life, that I wonder not thine affections are not set upon God. This is the reason why men are so touchy and so cholerique, and revengefull and envious and malicious; this is the reason why they are so apt to bee overtaken with inordinate pleasure, or couetous desires, or carnall sorrowes and griefes and the like, *they give their hearts occasions* to bee so; they are not choice of their company, they are not wary of the beginnings of sinne, they entertaine too many thoughts of injuries and crosses, and afflictions, and profits and vanity in the World, many occasions they give to their hearts to set their affections thereon. The heart when it hath an occasion to sin, is like the wild Asse in the Prophet: in her occasion who can turne her away? *Ier.* 2. 24. the wild Asse if shee have an occasion of lust, no body can turne her away from her lust, as *Tremellius* observes: occasion is a maine thing in matters either of sin or of grace. If *Peter* had

had not given his heart an *occasion* to bee tempted by being in the Hall, doubtlesse he would have beene better occupied then in denying his Master; if *David* had not given *occasion* to his lusts by looking carelessely from his roofe, for all that I know, he had beene at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occasion to his flesh by drinking of Wine, he had beene a blessing of God for his mercy the while hee was committing of incest. *Capillata est occasio*, Occasion hath a foretop, how easy is it to bee taken hold of! The *Galatians* are commanded that their liberty bee *not used as an occasion to the flesh*. *Gal.* 5.13. for as soone as the flesh hath an occasion offered, presently its likely to take it. *Women must not give an occasion to the* Adversary to speake reproachfully. 1 *Tim.* 5.14. Let no man put a stumbling blocke or *an occasion to fall in his* brothers way. *Rom.* 14.13. Occasions to evill are all dangerous; as the flesh is ready to take all occasions to sinne, so the spirit to take an occasion to good. And therefore if thou wouldest set thine affections on God, give thy heart as many occasions that way as thou canst: keepe such *company as may* occasion thy heart to bee affected with Christ. Compose thy selfe to bee often *thinking & meditating of the* Word, and of such things as may occasion thy heart to set its affections above. And when thy heart hath such occasions as these offered unto it, presse it and urge it to take *hold of the occasion. Premenda oc-* *Horat.*
casio, sayes *Horace*; good occasions are to bee prest upon. If thou wouldest make conscience

of this duty, to occasion thine affections aright, they would bee set quickly upon God. This is the third helpe, to set thine affections on God, give thine affections often occasion that way.

4. *Let thine affections bee often wooed to God.*

The fourth is this. *Let thine affections be often wooed to God*, never misse, if thou canst choose, the preaching of Gods Word: there is never a godly Minister but is Christs paranymph, he is a *friend of the Bridegroome. Ioh. 3. 29.* whensoever he preaches, he comes on Christs errand to wooe thine affections to Christ. Christ does as a great Prince, that minding to marry a wife out of a farre Country, sends over his paranymphs to wooe for him, to get her affections, if it bee possible. So beloved, we that are Gods Ministers, we are Christs paranymphs, we preach to wooe your affections to Christ. And therefore never misse the preaching of the word, its the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the word, that wooes thee and wooes thee againe and againe. O what infinite neede hast thou of comming continually to the word; thine affections are infinitely coy; this they must have, and that they must have. Like a vaine Damosell, shee must have her geegawes, and her fashions, she must have her pleasure and her will, and her ease, and thus it must be, and so it shall be, if she marry him, she will not have the man else. Hee hath such a doe to get her affections; either hee is too homely, or too base, or too strict, or too ill-favoured, or too poore, or somewhat. Now may be he hath her, and then her thoughts change, then againe she is inclined, and then her affections

ons are off. My brethren, so it is with our soules; our affections are to this and that and I know not what. If Christ will not let them have their pleasures and their ease and their profits, and their vanities, Christ is not for them. They must have the credit in the world, they'le not be mockt at for puritans and for hypocrites, they'le not deny father nor mother, nor selfe, nor any of these things, they are loth to bee held in so strictly, as Christ does indent. But Christ will not marry us, unlesse our affections bee wholly upon him. *Blessed is he that is not offended in me.* Many are offended at the precisenes of his word, many at the bitternesse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwayes a talking of sermons and of Heaven, to be alwayes a wracking their thoughts about their sins, and about repentance and fayth, to be hated of all men, to goe through tribulations and persecutions for the Gospells sake, to part with their customes, and their own naturall inclinations and their lusts. their affections are against these conditions. O its wondrous hard to wooe the affections of the heart unto Christ. And doest thou thinke that Christ will marry thee till thine affections come downe to his conditions? will a man marry a woman, whom he sees is contrary-hearted unto him? *Mulier inquieta tempestas in domo. A crosse wife is a tempest and a storme in a House.* Come then continually to the preaching of the word, if ever thou desire to have thine affections wrought on. Gods ministers are Christs paranymphs, they γνώμη.

preach for this purpose, to woo thine affections to Christ. If there be any one Sermō, that thou refuseſt to be at when thou mayeſt, thy conſcience tells thee thou mayſt be at it, and wilt not, if there be any one Sermon I ſay that thou wilt not be at, thou rejecteſt Chriſts paranymphs. Like a croſſe mayd, that when her ſuter comes to her, he ſhall have no ſpeech with her. Shee will not bee ſpoken with. O what a provoking is this unto Chriſt? if thou wilt not bee ſpoken with, take heed leaſt the *Lord Ieſus* abhorre for to own thee. Nay if ſhe be ſo ſtrange forſooth, let her keepe her affections for who's will, I ſcorne to wooe her any more. How long hath Chriſt wooed your affections beloved, and yet hee's pleaſed to woe you. Bring hither your affections, that here they may be wrought on. Frequent the Lords Houſe, for here be Chriſts paranymphs: if ever your affections can bee gotten, here they may be won ſome time or other. Many other meanes maybe uſed to helpe you in this taske, namely to ſet your affections on God. But theſe may ſuffice for the preſent. Set your affections on things that are above, and not on things that are on the Earth.

The

THE SIXTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE fifth meanes to set our affections on God, *is to bee sober and temperate in all things.* For if wee be not our affections cannot stedfastly settle upon God. And this is the reason, why the Apostle joynes sobriety with Prayer. Prayer is a duty that requires most freedome of affections for God, and if it be not backt with sobriety, will soone bee affectionlesse and deadish. *Bee yee sober and watch unto prayer.* 1. Pet. 4. 7. 5. *To bee sober and temperate in all things.*

Titus

Titus must exhort *young men to be sober minded*, *Tit.*2.6. Young mens affections, ye know, are more unruly then others, and therefore they had need of sobriety, otherwise their affections will be grievously exorbitant. If thou take any recreation, take it very soberly; one little game at bowles, one houres play at a shove-board, or at Chesse, or the like, if thou doest not take heed, it is strange how it will dull thine affections to good duties; if thou follow thy businesse in the world, follow it soberly, be not over eager upon it, lest it blunt thine affections to Godward. If thou eat, and if thou drink, if thou sleep, or if thou talke, what ever thou doest, be sure to doe it soberly. Beware of the least excesse, lest thine affections be suddenly tickled therewith.

A man may be drunk with any passion.

If thou let thine affections ramble upon too much in this kinde, they will quickly be mad. Either to make thee drunken with the *cares of this life*, *Luke* 21.34. Or to bee quite drunken with pride, *Isa.* 28.1. Drunken with pleasure, drunken with furie, and so forth. *All drunkennesse is not drunkennesse with drinke*, saith S. *Hierome*, *Amore & odio mens inebriatur*, saith he. A man may be drunken with a passion, drunken with love, and drunken with hatred, and drunken with any other affection. Thus civill men, and sober men as we call them, though they will never be drunk with wine, or with beere, yet they are drunkards in this sense; they are drunk with affections to other things in this life. A man may be drunken with sorrow, saies the Prophet, *Thou shalt be filled with drunkennesse* and with sorrow, *Ezek.* 23. 33. That is, thou shalt be filled with sorrow, till thou

Hier. com. in Ezek. ca. 44

thou art drunk with it againe. So a man may bee drunken with feare, *drink and be drunken, spue, and fall, and rise no more, because of the sword which I will send among you, Ier.* 25.27. That is, yee shall be drunken and reele to and fro with feare. A man may bee drunken with delights and with pleasures, and *drunken with security*: they are drunken, but not with wine, for the Lord hath powred out upon them the spirit of a deep sleepe, *Isa.* 29.9,10. That is, ye are so secure, & so fast asleepe in your lusts, as if ye were dead drunk with security. Thus *all the affections may be drunk* with the things of this life. And therefore if ever wee would have our affections to be right, let us bee sober in all the things of the world. Yee desire food and raiment, there bound thine affections with sobriety, and be content. Ye love the world for the use that ye have of it, there limit your affections with sobriety, and use it as if ye used it not. Buy as if ye bought not, go to the markets and your Fairs, as if ye went not. Sow, and reap, & gather in, as if ye did it not. And ye will needs be merry and *harmelesly jest* now and then, O bee marvellously sparing and sober. Eating must bee, and drinking must be, and sleeping must be, and providing for your selves and your family must be: if ever ye love your own soules and salvation, be sparing and sober in these things, lest superfluity of affections step in in a moment: the devill is always a catching for his opportunities to deceive you; hee is ever as a roaring Lion seeking by all meanes to devoure you. *Be sober then and vigilant, for your adversary the devill walketh about seeking whom he may devoure, 1 Pet.* 5.8. When a man is

to

to fight with a ſtout enemy, will he go and make himſelfe drunk, that his enemy may ſet upon him drunk? Ye had need to be ſober: if ye be to fight with the devill; if ever ye be *never ſo little overtaken*, never ſo little giddy, then is the devill moſt buſie. Temperance and ſobriety hath a very good name in the Greek tongue; the Spirit of God cals it σωφροσύνη, that is, *the keeper of the mind ſafe*, or the keeper of a man in his wits. Do ſo, otherwiſe thou ſhalt never be able to ſet thine affections on God. This is an admirable meanes to keepe our affections in tune, to be ſober in all things: to bee ſober-thoughted, and ſober-hearted, and ſober-minded, and ſober-mouthed, and ſober-meated, and ſober-clothed, and ſober-imployed. This is the fifth meanes to ſet our affections on God, to be ſober in all things.

6. Meanes. To clip the wings of our affections by abſtaining from much of our lawfull liberty.

The ſixth is this, when we ſee how apt our affections are to flye out upon vanity, *to clip their wings of much of their lawfull liberty*; not only to abſtaine from things that are evill & unlawfull, but alſo to abſtaine from many things that are lawfull. There bee a thouſand lawfuls that thy heart does affect, which if thou do not abridge thy ſelfe of, thou ſhalt never be able to ſet thine affections upon God. This rule *Socrates* the very Heathen obſerved; no man can be ſafe from falling into *unlawfuls*, but only this man, ſayes he, that abſtaines from many things that *are lawfull*. Its lawfull to drinke ſtrong drink; but for thee that art apt to over-deſire it, it is dangerous. Its lawfull to goe finely; but for thee that art apt to bee proud of it, *It is not ſafe to go to the utmoſt bounds of what is lawfull*. If thou uſeſt the utmoſt of a thing

Vid. hanc regulam apud Gregor. l. 5. moral. & hom. 35. ſuper evang.

thing that is lawfull, one ſtep further is unlawfull. It is not wiſdome to go to the utmoſt ridges of a rock, juſt at the brow of a high cliffe; though the ground thou goeſt on be ſure, yet thy going is not ſure: how ſoone mayeſt thou ſlip with thy foot? how ſoone may a giddineſſe in the head come upon thee, and then thou break thy neck? Perhaps thou mayeſt go ſteady, yea, but perhaps not, but topple downe on a ſudden and be daſhed to peeces. It was lawfull for *Dinah* to go forth, and to ſee the daughters of the land, but thus ſhe fell to be raviſht and uſed like a whore, *Gen.* 34.1. It was lawfull for *Iehoſhaphat to viſit King Ahab*, but his uſing this lawfull viſitation drew him to partake in ſome meaſure of his ſinnes. It was lawfull for *Daniel* to eat the portion of meat that the King gave him, but he would not, *Dan.* 1.8. That very lawfull thing if he had uſed it, it would have defiled him. All theſe things are lawfull for me, ſayeſt thou, yea, but all theſe things are not expedient; becauſe if thou takeſt thy liberty in all things that are lawfull, thou wilt quickly bee *a ſlave to thy luſts*, and under the power of inordinate affections. All things are lawfull for mee, ſayes the *Corinthian*, yea but I will not be brought under the power of any, ſayes S. *Paul*, 1 *Cor.* 6.12. As if he had ſaid, all things of this nature are lawfull, but I count it not expedient to uſe thē for all that: why? becauſe if I ſhould take liberty in this kinde, I ſhould be brought under the power of my ſinfull affections. *Cavendi ſunt affectus, ne illis nos ipſos ſubjiciamus*, ſayes *Peter Martyr*. Take heed of thine affections, they will inſtantly inſlave thee. Follow not thy pleaſure ſo much as thou *Pet. Mart.*

thou mayest, nor thy profits and earthly imployments so much as thou mayest; *drink* not, and *sleepe* not, and *jest* not so much as thou mayest, for if thou doest, thine affections will be caught ere thou art aware. Many men and women, they will be enquiring and questioning, what, is not this lawfull? and is not that lawfull? Is it not lawfull to have a little recreation every day? Is it not lawfull to be merry, and to tell a merry tale, and to break a jest, now and then? Is it not lawfull to sell Ale? and keepe a victualling-house? Is it not lawfull to weare such a geegaw? or to plat ones haire after such or such a fashion? These questions sound like the speeches of fooles that are likely to be gulled in their affections by Satan. For what though they be lawfull; I do not deny they are lawfull; but the question is this, be they *safe and expedient* for thee, when thine affections are sure to bee needlessely a gogge upon these things? O doe not needlessely endanger thine affections, if ever thou mayest remedy it,

Chrysost. in 1 Cor. 6.12 αὐτὸς μὴ γὰρ ὁ δοῦλος τῶν παθῶν, sayes *Chrysostome*, Look thou be not a slave of thine affections: thine affections itch after this and that, look thou doe curbe them: if thou doest not curbe them of many things that are lawfull, thou wilt never be able to set them upon God. This is the sixth means to set our affections on God, to clip their wings from flying upon the things here below.

7. Meanes. To be abundant in the exercise of godlinesse.

The seventh, is this, *to bee abundant in the exercises of godlinesse.* Wee must bee abundant in prayer, and in all other exercises of godlinesse. When *Paul* had exhorted good *Timothy* to bee exercised in godlinesse, 1 *Tim.* 4. 7. in the next Verse,

verse, he gives him a reason why he so exhorts him. Because sayes he, *godlinesse is profitable unto all things.* If godlinesse be profitable for all things, then certainly its profitable for this, to set our affections upon God. Abound then in good duties, abound in good conference, abound in reading good bookes, abound in good and gracious acquaintance, abound in godly meditations. This was *Davids* meanes whereby his affections came to be earnest upon God. *O how love I thy Law! it is my meditation continually.* *Psal.* 119. 97. his affections were even rapt up in his God, O how love I thy Law! he was not able to expresse how his affections were rapt. O how love I thy Law! How came they to be so? the reason was this. Hee was abundant in godly meditations; It is my meditation continually. *Abundance in any thing causes the affection to abound.* The voluptuous man is abundant in his pleasures, he abounds with his hunting and hawking and gaming and merriments, and therefore his affections are abundantly set hereupon. The covetous man his minde abounds in thinking of the world, his memory abounds with remembring the things of the world, his tongue abounds in talking of such matters, his labours and his cares abound in this kind, and therefore his affections are aboundantly set upon these things. There is nothing makes the affections so excessive as abundance. Abound then in the exercises of Gods worship, if thou wouldest have thine affections to bee abundant that way. Never thinke thou canst *pray enough, heare enough, speake holily enough,* examine thy soule enough, nor sanctify the Sabbath

Sabbath enough, never thinke thou canst reform enough, or do any duty enough. Men serve God as little as they dare, they pray and hold out in their prayers as little as they dare, they shew themselves for God as little as they dare, these mens affections can never bee upon God, because they love not to bee abundant in good duties: thy heart is a great deepe. *Psal.* 64. 6. It is not a little winding, or a little turning will fetch up a Bucket out of a deepe Well. So the heart I say is a great deepe, a little praying, and a little hearing, and a little amending will not fetch up the affections from this great deepe unto God, no. Thou must bee abundant in goodnesse and in the duties of goodnesse, if thou wouldst have thine affections set upon God; provided alwayes that thy heart bee renewed and quickened, otherwise abundance will cloy thee. The more thou prayest, the lesse affections thou wilt have; the more thou heares't, and the more thou speakest of Religion or of grace, the more formall thou wilt bee, thine affections will bee lesse set hereupon. O my brethren, this is a cursed crasis and disposition of soule, *to bee spiritually cloyed in* this manner; abound and abound right, else its to small purpose; if thou abound in good duties, and abound right, this will set thine affections upon God. Abound in a thing, and be the thing never so bad, it will soone cōmand thine affections. Let a man be abundāt in playing, drinking, or abundant though it be but in the taking of hot waters, I have knowne some their affections were so to it, that it killed them. Beloved, abound then in good duties, this will take

take off thine affections from the world, and set them on God. This is the seventh meanes, to set our affection on God, to bee abundant in the duties of holinesse.

8. *Dive downe to the bottom of thine affections.*

The eighth is this, *Labour to dive downe to the bottome of thine affections*; the sweetest is at bottome as wee say. So the affections that are sweetest to the heart are at bottome. And therefore dive downe to the bottome and get up the bottome of thine affections, and set them upon God; thine affections are never set upon God, till them at the bottome are set upon God. A man may set the *shallow of his affections upon God*, when the bottome is set upon the things of the world. There is many *a close hypocrite*, hee thinkes his affections to the world are now dead; but they are not dead: the Fox seemes often to bee dead, to seize the more cunningly on his prey. So the affections will seeme to bee dead to the world, that so they may be the more cunning to feede upon the things of the world; they seeme to bee dead, that is, the shallow of them seemes so, but the bottome still is alive to the world, that is not set upon God. Beloved, a man may set the *shallow* of his affections upon a thing, which the *bottome* of his affections does hate. See this in *Ammon*, his affections were to *Thamar*, and he loved her. O hee would seeme to bee sicke for her. I, the shallow of his affections were to her, but anone out comes the bottome: when the bottome of his affections once did come out, then hee did hate her. Hee hated her worse then he loved her. 2 *Sam.* 13. 15. dive downe then to the bottome of thine affections,

and labour with all might to get up the bottome, and set them upon God. Heer's a man, hee hath good affections to repentance and amendement, good affections to bee godly and have grace; hee reformes much, and hee professes much: you would wonder to see this man a yeare hence to persecute the Minister, and to oppose Gods people, and make a mock of the power of Religion: but this you may see, if the bottome of his affections bee not got up and set upon God. Get up the bottome, and set that upon God, or tis nothing.

There bee three meanes to get up the bottome of thine affections, and set them upon God.

1. *Meanes to get up the bottome of the affections.*

1. *Be humbled after thy turning unto God.*

First, *Bee humbled after all thy turning unto God*, this will get up the bottome of thine affections to God. A wicked man before he is turned unto God may bee humbled; as *Ahab* was humbled, and *Judas* was humbled, & *Pharaoh* too, and many other sinners they are humbled before ever they have turned from their sins. When once they have turned from their profanenesse, and their impieties, then they begin to thinke well of themselves, now they are well, thinke they: indeed before ever they are turned, they may bee humbled. Thus a drunkard and a whoremonger, may bee humbled, thus a mocker and a profane person may bee humbled, their consciences may pull them by the throate as long as they live in these sins, and then their affections are stirred exceedingly: they may weepe, and sigh and groane and tremble and bee ashamed of their doings; they may bee humbled thus

before

before they are turned: but when they are once turned from these sins, then they begin to bee quiet and secure, and to hope well. Alas, alas the bottome is not up yet. But if thou wouldst get up the bottome of thine affections, bee humbled after all thy turnings to God. So it was with good *Ephraim*: *surely after that I was turned, I repented, and after* that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded. *Ier.* 31.19. *Ephraim* was humbled after that hee was turned. It was not before hee was turned, but after that he was turned, hee repented and was humbled. This got up the very bottome of his affections and all unto God. See how full of affections hee was. Hee smote upon his thigh, hee was in a holy rage at his owne soule, hee blushed, hee was ashamed, yea hee was even smitten with confusion of face before God. All the bottome of his affections was up, *his zeale*, his *sorrow*, his *shame*, and the whole bottome of all came up then; because hee was thus humbled.

2. *Keepe not close lust unmortified.*

Secondly, *Keepe no close lust, no corruption, in secret unmortified.* As this is a meanes to get up all the bottome of our affections, and set them upon God, so it is a signe too whether wee doe so or no. For when a man is willing to be searcht, who may bee was suspected of stealing, if hee bee *willing to bee searcht*, to have his pockets, and his house searcht, and his cofers searcht, and all his haunts searcht, search mee, sayes hee, I have it not: Hee that is willing thus to be searcht, its a signe he hath not stollen it. So it was with the *Psalmist*; for having sayd that his affections

were set upon God, and against them that were against God: hee bids God search him, and see if hee could finde that it was contrary. *Search mee O God,* and know my heart, or as some translations have it, and try the ground or the bottome of my heart, see if there bee any way of wickednesse in me. *Psal.* 139. 23. 24. As if hee had sayd: If I have any secret corruption that I favour my selfe in, I confesse the bottome of mine affections is rotten, but I am willing to bee searcht, search me O God, and try the ground or the bottome of my heart, and see if it bee not so as I professe it to bee; I say, as this is a meanes, so it is a signe too. A meanes it is to get up the bottome of the affections and set them upon God. For as long as a man hath any secret lust, any bottome corruption which hee favors himselfe in, hee can never set the bottome of his affections upon God.

Vid. v. 21, 22.

3. *Consider God will shame thee one day if the bottome be not found.*

Thirdly, consider *God will shame thee one day, if the bottome bee not found*; thou mayest have good affections for the while, and bee held for a very good Christian, and a forward professor: but if thine affections bee not solid and sound at the bottome, God will shame thee. Though the *Apple* looke never so well, yet if it bee not sound at the core, at last t'will bee manifest. Though the Egge looke never so lovely, yet if it be addle within, at last it shall appeare. God will unmaske thee one day and make it appeare thine affections were never right at the bottome. This *David* used as a meanes to provoke him to get a sound heart at the bottome. *Let my heart bee sound in thy statutes, that*

I bee not ashamed. Psal. 119.80. The affection of shame a man would bee loth to bee put to, and hee knew hee should bee put to it some time or other, if hee were not sound at the bottome. And therefore hee labours with God that his heart might bee sound in his statutes, hee was not content to have good affections that way, but hee labors to have sound and solid affections that might bee sound at the bottome. That I bee not ashamed, sayes hee; what a shame will it bee to see thee a damned Goat at Christs left hand, that now art esteemed a good Christian? if thou beest not right at the bottome, so it will bee. *Give mee leave to tell you one thing that occurred in an experience of mine owne.* I was once a saying to a Gentleman who was exceedingly affected at the word, and professed great love to my Ministery, and that hee would defend it and make much of the word. O sayd I, there bee many that yet seeme very forward to approve of the word, and to defend it, &c. that when the word comes to meete with their bosome sinnes and gives them no rest in their consciences, I feare mee will set against Minister and word and all ere bee long. O no, God forbid sayes hee. I were unworthy to live, if I should do so; well, well sayd I, I pray God it may not bee so as I say: but marke it, and peradventure you shall see it with your eyes. Within one fortnight, this Gentleman that seemed to bee such a friend at my first comming to the Parish, being met with in a Sermon, and feeling his sinne (a sinne I little imagined hee was guilty of) to bee re-

proved and condemned in the Pulpit, hee never would be knowne to mee more, but opposed mee as long as I stayed there: hee was affected, but his affections were not sound at the bottome, and therefore hee came to this shame: God grant it have humbled him by this time, if now hee bee alive. Its a good rule in morality. *Regula moralis.* *Affectus mendaciter se subijciunt rationi.* The affections will feigne a submission to right reason. It is as true in Divinity; the affections will seeme to submit unto grace, when they doe not. For as long as the bottome is not sound, they cannot bee set truly upon God; they are nothing but flashes, like plushes of water after a shoure, that are dryed up quickly. This is the eighth meanes to set our affections on God, to get up the bottome of our affections, and set them on God.

It concerns us to use all these meanes

Beloved, these are the meanes whereby yee may set your affections on God: now see how nearely it concernes you *to use all these meanes*, and to make conscience of this duty; and this will appeare, if yee consider these two things.

1. *Because the affections are the bonds of the soule,*

First, *the affections are the bonds of the soule*, that is wicked, whereby it is fast bound unto sin: thou canst never repent nor be saved, as long as thine affections are not turned. Can a prisoner go that is fast bound in the stocks? Thine earthly and carnall affections fast binde thee in sin; if these bonds bee not broken, thou canst never goe to God. When *Peter* saw a carnall affection in *Simon Magus* the Sorcerer, presently he tels him, *I perceive thou art in the gall of bitternesse, and in the bond of ini-*

iniquity, Acts 8. 23. He does not say only, in iniquity, but also in the bond of iniquity; for his carnall affection was a bond, and hee was fast bound in his sinnes. The Prophet preaches hell and damnation against such men, and such women; for alas how can they get out, when they are bound and corded to their pleasures and the things of the world? *Woe unto them that draw iniquity with cords of vanity, and sinne as it were with a cart-rope, Isay* 5. 18. Great Carts are drawne by the cart-ropes; so all a mans sinnes are drawne to him by these cords. *Chrysostome* expounds these words, both of their sinnes and their woes; they draw both them. The cords of our affections are the hearts tyers to sin, they do even tye the soule unto sin, that it cannot get loose. Woe is to them, sayes the Lord. Bee the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to sin? what a wofull case are yee in, till your affections are set right! look what yee tye them unto, that do ye draw after you; if you fasten them on the things of this life, them ye draw after you; if ye fasten them on grace, & on Christ and his Word, them ye pull after you. Never was *Sampson* so fast bound with *Delilahs* withs, as he was with his affections to *Delilah*, sayes *Gregory*. Ah poore slavish soule, thou art in the Devils stocks; as long as thine affections are not fastened aright, thou art heart-bound, and soule-bound, & conscience-bound, thou art fast bound in his cage. How neerely then concerneth it you all, to get your affections to be set upon God? Ye are even the slaves and bond-slaves of hell; and therefore as ever ye desire to flye from the vengeance

Chrysost.

Greg.

ance to come, use all these meanes with all conscience, that ye may set your affections on God.

2. Because earthly affections are the forestallers of the heart.

Secondly, *earthly affections are the forestallers of the heart*; the heart is prepossest already with the things of this life, and is prejudicate against the things that are above, and therefore there is no hope to perswade you, as long as your affections are set upon the things of this life. When our Saviour Christ perceived how the Pharisees affections hawkt after credit and honour from men, being prepossest with desire of humane applause, he tels them plainly, they could never beleeve, nor seek the honour of God. Yee cannot beleeve, sayes he: how can yee beleeve which receive honour one of another, and seeke not the honour that commeth from God only? *John* 5.44. It is a grievous thing to be prejudicate and prepossest with another good beside God. It is a miserable task to be to reason with a prejudicate man; hee will not yeeld, no; by no meanes will he yeeld, when once he is prejudicate. As long as our affections are set on the world, our hearts are prejudicate; and therefore goe wee about the meanes prescribed, whereby our affections may be set at rights; never till then can wee hope to convert you, or to work any good on your soules.

THE

THE SEVENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

ARE the affections the motions of the heart, and must wee set them on God? this may teach us one lesson by the way; wee that are Gods Ministers must take notice from hence how to qualifie our preaching, *namely, to stir up the affections of mens hearts.* Every man, sayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *concutere affectibus audientem, to shake mens affections*, and turne mens hearts; he is an extraordinary

Ministers must labour to stir up the affections of their hearers.

L. 1. de invent. 1.

nary man that can doe this: after this manner was the preaching of our Saviour, he did so move the affections of his hearers, that the Text says they were *astonished at his doctrine*, *Matth.* 7. 28. Why so? the Evangelist makes answer, in the next verse, for he taught them as one having authority, & not as the Scribes; that is, *non ita frigidus ut Pharisæi*; he was not such a *frigid* and *cold* teacher as the Pharisees and Scribes were; the people sat like immoveable stocks in their seats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerfull teacher, he taught them as one having authority, and not as the Scribes; his Sermons were *moving* and *forceable*. *Iohn the Baptist* wrought strongly on the affections of his auditors, they could not possibly hold, but they cryed out-right, as they heard him. The people askt him, *what shall we do?* the Publicans cryed out, *Master what shall we doe?* the Souldiers also, whose affections are as hard to be moved as anyes, yet they cryed out too, and *what shall we doe*, *Luke* 3.14. This use is plainly grounded on my Text. Gods Ministers ye know are Gods instruments to bring men to faith and repentance, and reconcile them to God, and therefore if this be your duty, to set your affections on God, we must labour to work on your affections to provoke you to do it. The reasons of it are these.

Keck Eccl. Rhet. l. 1. c. 3.

Reasons.

1. Because the Word is full of affections.

First, because *the word is full of affections*; full of affections of love to woo a man to God; full of affections of pity to yerne upon men in their misery; full of affections of terror to terrifie the wicked; and therefore that Minister that preaches

not

not affectionately, preaches but one halfe of the Word: hee preaches but the dead corps of the truth, as I may call it; hee does not preach the life and the soule of the truth. The affections of a speech are the soule of a speech, both make up the whole of the Word. Is not my Word like *unto fire*, and *like a hammer*, that breaketh the rocks in peeces? *Ier.*23.29. If the Word be a fire, he that delivers it coldly, delivers the Word otherwise then it is. Would not you say that man were ridiculous, who when a neighbours house is on fire, should goe and coldly advise the Parish in this manner, O my deare neighbours, you should doe well to looke to your houses, least fire fall upon them, as now of late I understand it hath done; I pray let me perswade you to provide water, otherwise all your goods and mine too will be consumed to ashes: it is true that this man sayes; but would not men deeme him a foole? the truth, is a truth of affection, and hee leaves out the affection of the truth. Nature hath taught us another course in such a case, he wold run crying into the street, fire, fire, helpe, helpe, for the Lords sake; water, water, in all haste, alas, alas, we are undone, quickly, speedily, runne for ladders; pull downe this rafter here, cut downe that beame there, untile the house; what meane you? stir hands, armes, legs, hye thee for water, run thou for iron crooks, crowes, hooks, buckets, hast, hast; we are all undone. Here now is the affection of the truth: the like must a Minister doe, who knowing his people wallow in sinne, in the state of hell and damnation, as many as go on in their courses, he ought not with filed phrases, & mellow-mouthed words,

words, nor with cold exhortations admoniſh his hearers, but hee muſt put in the affection of the Word in his Sermons: he muſt cry *fire, fire*, the fire of hell beloved is among you; the fire is kindled, ſin is entred into the ſoule: O the *water of tears*, tears repentance, repentance, help your ſelves for Gods ſake: the devill ſtands ready to devoure you, death watches unawares to ſtrike you, hell-mouth gapeth to ſwallow you; look about you, ſtirre your ſelves and conſider, or ye periſh in a moment. Leave off your riots, downe with your pleaſures, away with your vanities, put on Chriſt quickly, work out your ſalvation with feare and trembling. See ye not men dye daily before you on a ſudden, falling to hell? haſte, haſte, flatter not your ſoules, time is uncertaine, the danger is too certaine, the puniſhment eternall, damnation is intolerable. Thus muſt a Miniſter preach this truth. It is a truth full of affection; the affection muſt be delivered as well as the body of the truth. Al the imaginations of the thoughts of mans heart are only evill, &c. *Gen.* 6. 5. As this is a truth, ſo there is a great deale of affection in this truth, the affection of loathing. Doe wee think when the Lord ſaid it, he ſaid it coldly and nakedly; all the imaginations, &c. No, hee ſaid it with a great deale of affection, of loathing, &c. O Jeruſalem, Jeruſalem, &c. O that thou hadſt knowne, &c. As this is a truth, ſo there is a great deale of affection in this truth; affection of pity. There is a great deale of affection in every threatning, a great deale of affection in every command, a great deale of affection in every promiſe, in every truth. Chriſt does not bid us preach the letters, and ſyllables,

ables, and propositions of his Word, but his Word. Now my Word is like fire, saies God: fire is the *stirringest element* of all elements, and therefore if there be any feeling at all in you, the Word is able to stirre you, even as if ye had a fire in your bowels. Beloved, either we that are Gods Ministers are unskilfull to handle the Word, or else ye are senseleſſe and stupid, if ye doe not *sit upon hot coales* for to heare it: it will make the drunkards heart ake to heare what this Word saies to him; it will make the worldlings heart ake, and the secure Christians heart ake. The Word is a fire. Did not our hearts burne within us, while he opened to us the Scriptures? *Luk.* 24. 32. The Word did so inflame their affections, that their hearts burned to heare it. Does not thy godly heart burne to heare the sweetneſſe of Gods promises? and burne when the Scriptures are opened to direct thee? And so on the other side, does not the Usurers heart burne, when the Scriptures are opened that rip up his sins? Does not the carnall professors heart burne now and then as he sits, when the Scriptures are opened to shew him his rottenneſſe? there bee such scorching texts in the Word; texts of death, texts of judgement, texts of hel and damnation; they may well make a wicked heart burn for to heare them, and therefore the Word being so full of affection, a Minister that preaches it, must needs be an affectionate Preacher, if he be a true Preacher, otherwise he does not preach the whole Word.

2. *The word lookes to be obeyed with affections.*

Secondly, as the Word is full of affection it selfe, *so it lookes that a man should be full of affection that obeyes it.* God loves no other obedience, but obedience

obedience with affection; hee loves *a cheerefull giver*, 2 *Cor.* 9.7. So God loves a cheerefull obeyer, a cheerefull repenter, a cheerefull beleever; what ever we do in his service, he loves we should doe it with affection. Should a Minister preach without any affection; happily hee may reason men out of many of their sinnes, and prevaile with them to take up the duties of religion, but all would be *formality, without any affection.* It is a good saying of *Austin*, the godly must have affections in obedience, otherwise they are not obedient. There be two things in every Commandement of God.

First, the duty commanded to be done, Feare God and keepe his Commandements. This is the whole duty, *Eccl.* 12.13. That is, there is never a duty that a man hath commanded him, but it is within the compasse of the Commandements of God. So that in every Commandement there is a duty.

Secondly, the strength of affection wherein the Commander commands it, and therefore the Commandement is called *Gods will.* Teach mee to do thy will O God, *Psal.* 143.10. It is called *Gods pleasure*, Blesse the Lord ye ministers of his that doe his pleasure, *Psal.* 103.21. It is called Gods *desire*, Thou desirest truth in the inward parts. *Psal.* 51.6. Because the strength of Gods will, and desire, and pleasure, and affection lyes in it. These two things being in every Commandement of God, it followes of necessity, that a man must have his affections in obedience, otherwise he is not obedient. As God does not only command me, but also with affection he commands me:

me: so I must not only do the thing he cõmands, but with all affection I must do it, or else I never obey him. *Virtuti immitte furorem*, sayes *Homer*, *adde affections to thy vertue*, vertue is no vertue without the affections, prayer is no prayer without thine affections be in it, repentance is no repentance without thine affections be in it. Whatsoever duty thou doest, if thou doest it not with all thine affections, it is abomination to God: and therefore the Minister that preaches must stir up affections: if he do not stir up affections, the religion he begets in the hearts of his hearers, is likely to bee little better then wretched formality.

3. *Men are very dull in affections to imbrace the Word.*

Thirdly, as the Word is full of affection it selfe, and requires affection in them that obey it, *so men are very dull in affection to imbrace it*; they are *dull of hearing*, *Heb.* 5.11. They have dull eares, and dull hearts, and dull affections: tel them they shall perish because they do not repent; they will be damned because they will not obey: they shall be saved that way; they are like *Gallio*, they care for none of these things; and therefore now wee that are Ministers, must strive to make them care whether they will or no. *Cry aloud*, sayes God, *spare not, lift up thy voice like a trumpet*. Shew my people their transgressions, *Isa.* 58.1. Do not only say a Sermon to them, but *cry it*; nor only so, but *cry aloud*; they are deafe, spare not, thou wilt never stir them if thou spareſt. Spare not, spare neither rich nor poore, neither great nor small, lift up thy voice like a trumpet; that is, preach so, that if it be possible, thou mayest move their affections. It is a similitude taken from the trumpet in battel,

tell, though the souldier be fainthearted, it will stirre him up with affection to fight. Great *Alexander* was so stirred up at the trumpetting of one *Antigenida* an admirable Trumpeter, that all his couragious affections were up, and his fingers did itch to be fighting. So lift up thy voice like a trumpet, stirre them up if by any meanes thou canst. O they are very dull, and senseleſſe, and hard to be affected, and therefore we muſt ſtudie how to work on their affections?

A Miniſter muſt not ſtir up affections by the enticing words of mans wiſdome.

If ye ask me how, how muſt the Miniſter ſtirre up affections? I anſwer;

First, negatively; not with the enticing words of mans wiſdome, 1 *Cor.* 2. 4. Some men indeed out of theſe words do gather, that S. *Paul* condemned al eloquence and affectionate preaching. But this cannot be, that he ſhould condemne that which hee moſt ſhewed himſelfe, moſt of all the Apoſtles of Chriſt. Hee was ſuch an eloquent goldenmouthed man, that the *Lycaonians* thought he had beene another *Mercury*, hee was ſuch a ſweet ſpeaker, *Acts* 14. 12. He was ſuch an *affectionate Orator*, that he made *Agrippa's* bowels even earne to be a Chriſtian, and *Felix* to tremble. S. *Auſtin* conceived him to bee gifted with ſuch an admirable power this way of Almighty God, that it was one of his three wiſhes, if hee might have it for wiſhing; namely, to heare Saint *Paul* to *preach in a Pulpit*; and therefore he does not condemne all affectionate and eloquent preaching; but he condemnes that *flattering kinde of affected Rhetorick*, whereby men that preached themſelves, tickled mens eares, and delighted them with *luſcious phraſes of Oratory*; handling

ſuch

such points as might please the phantasies of their hearts, rather then to convince them of their sinnes: Thinking it too precise and too base to preach of mens damnable estate and condition in sinne, the curse of the law that all men are under till they be new creatures in Christ; the taking up of Christs Crosse; to bee hated, and mocked, and persecuted of all men, for Christs sake and his Gospell. These points, they either thought to be too rustick, and burly, and austere, or they sugred them over with their comments, and tickled the people with more *velvet-like* passages of mercy. I say this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wisdome, does the Apostle condemne, and therefore I do not meane this. How then must a Minister stirre up affections? I answer, hee must stirre up affections five wayes.

First, *by preaching to the life.* As a Painter then paints a man well, when he paints him to the life; he paints it so to the life, as if it were a living man indeed. So then does a Preacher preach affectionately, when hee preaches to the life; when hee preaches of hell, he preaches to the life, as if hell were before mens eyes; when he preaches of heaven, as if the people did see it with their eyes as it were. As *King James* said of a good preacher in this kingdome, this Preacher, sayes he, preaches *as if death were at my back:* so a good Preacher preaches to the wicked, as if vengeance were at their backs, as if hell were at their backs; hee preaches to the godly as if Christ were at their backs, and heaven at their backs. If this kinde of preaching will not work on mens affections, their

1. *A Minister must stir up affections by preaching to the life.*

A saying of King James

affections are bewitcht, *O foolish Galathians, who hath bewitcht you*, that yee should not obey the truth, before whose eyes Jesus Christ hath been *evidently set forth*, crucified among you? *Gal.* 3. 1. *Paul* among them had preached Christ to the life, so evidently, and so plainly, had hee preached Christ crucified, as if they had seene him crucified before their eyes. Certainly thought he, these peoples affections are bewitched, that are no better wrought on. When *Galba* would perswade the Spaniards against *Nero* for his cruelty, he set out so visibly his cruelty, that they might even see it with their eyes. *Lycurgus* so expressed the difference of good education and of bad, that the people might even see it with their eyes. Not as though Preachers should doe as they did, or as some that I have read of, have done, who brought a dead skull into the Pulpit, that the people might see death even with their eyes. We have no such warrant in Scripture; but they must doe it with the lively teaching of the truth. And therefore the Apostle sayes, that true preaching is in the *demonstration of the Spirit*, 1 *Cor.* 2. 4. When the truth is demonstrated with evidence.

2. *By being full of affections himselfe.*

Secondly, *By being full of affections himselfe.* For affection in the speaker is likely to beget affection in the hearer. It cannot be otherwise sayes *Cicero*. *Cicero* being an excellent spokesman, whensoever he pleaded before the people of *Rome*, to beget any affections in them, hee would bee sure to put on those affections himselfe. If hee would move them to griefe, he would bee full of the affection of griefe. When to pity, hee would bee full of the affections of pity,

When

When to anger, his countenance would bee set full of anger. The *highest point of moving the affections in another*, is to bee indued with those affections thy selfe, sayes *Quintilian*. Its an old maxime in oratory, and in all moving of the affections of others, *pectus est quod facit disertos*. Its a mans owne breast that makes him to bee affectionate and eloquent. If a mans owne breast bee pitious, and full of compassion and bowells, that man is an eloquent perswader to pity. If a mans owne breast be loving, and kind and full of affectiōs, that man is an eloquent speaker to move love. *Sivis me flere, dolendū primum ipsi tibi*. If thou wouldest have me weep, weep thy selfe first. What meane you to *weepe and breake my heart*, sayes the Apostle. *Acts* 21.13. it burst his very heart to see others stand weeping about him. There bee many *clamorous preachers, sayes Calvin*, who declame against the sinnes of the people, and thunder against the iniquities of their Parish, and make as though they had a great deale of zeale, that never move a jot, the affections of the people, are not stirred up a whit: because the people see plainely through all their actings and vehement enforcements, that such Ministers are not affected themselves, but onely exercise their sides and their throate, as if they would act it on a Stage. But O sayes hee, labour to mourne for their sinnes in thine heart, before thou labour to move them. Bee thou more affected thy selfe, then thou undertakest to affect them. S. *Paul* did so move the affections of *Dionysius* and *Damaris* and others, at *Athens*, that the text sayes they clave to S. *Paul*. Certaine *men clave to*

Summa movendorum affectuum in eo est, ut prius ipse sis motus. Qui.

Horat. de art. Poet.

Com. in. 1. Cor. 2. 4.

Calv. Multi sunt clamosi reprehensores qui in vitia declamitando vel potius fulminando mirum zeli ardorem praeseferunt, interea ipsi secur ut videatur perlusā latera et guttur exercere velle: at Christiani pastoris est flere secum priusquā alios ad fletum provocet, et plus apud se retinere doloris quam aliis faciat.

Dabis voci tuæ vocem virtutis, si quod suades prius ipse tibi persuasisse cognoscaris. Bernard.

him and believed. Acts 17.34. Hee preached so movingly, that their affections did even cleave to him as hee preached. How came it about that hee stirred up affections in them? looke into the 16. *Verse*, and there you shall see hee was greatly affected himselfe. His spirit *was stirred* in him sayes S. *Luke*, when hee saw the City wholly given to Idolatry. Hee could not have stird up affections in them, if hee had not beene filled with affections himselfe. O beloved, our hearts are grievously straightened, and our soules are wofully stopt, that we are not more affected our selves at your miseries then wee bee: would it not fetch teares from our Eyes, and groaues from our bowells, to see how desperatly yee are hardened, but that wee are too little affected our selves? you know the damned abuses in your Parish, the cursed sinnes that raigne in your houses, and the stupid security yee are in, yet nothing can move you. Your consciences cannot bee ignorant yee are carnall and are not yet Saints, nor borne againe many of you; your consciences can tell you yee are Saints, or else yee are hellhounds, and if yee die as ye are, yee have no evidence for Heaven, but yee may bee damned ere long for all that yee know. Yee can heare this every time yee come to Church, and yet no reformation, no shew of humiliation, no shew of grace nor repentance nor any thing.

Simonides apud Aristid. Epiced.

ποῖος ταῦ τα Σιμωνίδης θρηνήσει; what weeping *Simonides* can weepe sufficiently for these things? *Paul* knowing some abuses among the *Corinthians*, that many of them were like to bee damned for ever, out of much affliction and anguish

of

of heart sayes hee, I wrote unto *you with many teares.* 2 *Cor.* 2. 4. *pene quot syllabas, tot lachrymas,* as *Haymo* speakes, that is, hee shed as many teares as hee wrote syllables, hee could hardly write for wetting the paper with teares which he wrote on. O that wee who are Gods Ministers could be so affected! the Lord lay it not to our charge that wee are not; but O that our heads were water, and our eyes were a fountaine of teares, that wee might weepe day and night for these things. Yee thinke your soules are safe; alas wee know they are desperate. We know that *your drunkennesse will* damne you; and your *swearing and lying and* company keeping will undoe you. Wee know *your pride and your hardnesse of heart* are symptomes and infallible markes of such as are yet no better then reprobates. Yee hope your crying God mercies will helpe you, wee know they cannot. Yee hope that Gods mercies will releive, wee know they will not, unlesse yee bee new Creatures. Yee trust God will not bee so strict as wee say, we know hee will. Yee imagine yee are not lead by the Divell, though ye sin thus and thus, wee know yee bee, and the Divell the god of this world rules in your minds, and your consciences. Neyther are yee able unlesse yee bee *Atheists* and *Divells* incarnate, to deny God to bee God and his Scripture to bee Scripture, yee are not able to deny it. O that we could sigh and *sob and groane in our pulpits*, O that we could even wet our cushions with teares, and yearn over your soules as we preach; I beseech you consider, will ye never believe nor be affected till yee feele it? *Lord, whose hand is lifted up,*

Haymo.

Ier. 9. 1.

they will not see, but they shall see and be ashamed, and the fire shall devoure them, *Isa.* 26. 11. I protest unto you, I could finde in my heart to fall downe on my knees to every one of you all were it profitable to beseech you to consider this, now Gods Hand is lifted up, and hee calles to you and yee will not heare, he shewes you your sinnes, and yee will not see, you shall see sayes hee, and bee ashamed, and the fire of Hell shall devour you. Take heede yee see not too late. O that yee had *knowne at least in this thy day*, before they bee hid from thine Eyes. God will hide his grace from thine Eyes, and his spirit from thy heart, if nothing can move thee. I pray God affect our hearts with these things, that wee who are your *Ministers*, *may be more touched our selves.*

This is the second meanes whereby wee might move you, if wee were affected our selves.

3. *A Minister may stir up the affectiõs of others by being godly himselfe. L. 1. Rhet. c. 2.*

Thirdly, *By being godly our selves*. As we must bee affected our selves, so if ever wee meane to stirre up affections in the heart, wee must bee godly our selves. *Aristotle* requires this in an *Orator*, that hee bee a *good man*. κυριωτάτην ἔχει πίστιν τὸ ἦθος, the good maners and the *life of the speaker* have the greatest power to perswade the affections. Hence is that usuall saying of the vulgar, He that preaches well, and lives ill, pulls that downe with one hand which hee built with the other. Nay commonly a man loathes a *good saying out of a foule mouth.*

Quis tulerit Gracchos, &c. Iuvenal.

Let a drunken Minister exhort to sobriety, for the most part the people doe loath it. Let an *Adul-*

Adulterous or a covetous Minister exhort to bee godly and religious, for the most part they abhorre it. Let a loose Minister preach of *strictnes of* life & conversation, and zeale and purity, *Solomon* sayes its like a lame mans legges, when one is shorter then the other. *Pro.* 26.7. that's an ill sight: a wicked Minister can never stirre up the affections of the people aright. *Gregory Nazianzen* would have a Minister ἢ μὴ διδάσκειν, ἢ διδάσκειν τὰ τῆς τέχνης. Eyther *not preach at all*, or preach by a *good and godly life*. Otherwise the people will have little affection to heare him. Nay, which is lamentable, its usuall in the World not onely to set their affections against a wicked Ministers preaching, but also to loath the very ordinance it selfe; when *Eli* his sonnes were wicked and sonnes of *Belial*, the text sayes *the people loathed Gods offerings*. The sinne of the young men was very great before the Lord, for men abhorred the offering of the Lord. 1 *Sam.* 2.17. at the best the people, though never so greedy otherwise for to heare, yet if the Minister doe not as hee sayes, they have small affection to heare him. Our Saviour Christ knew this well enough by his Disciples, who were willing to heare him whensoever hee preached, but hee knew they had little affection to heare a Sermon of the *Pharisees*, who sayd and did not. And therefore hee was feigne to command them not to be offended at that, but to heare them. It was not then in vaine that the Apostle exhorts *Titus* to looke to his owne life. *In all things shew thy selfe a patterne* sayes hee, a patterne of good workes. For if the Minister that preaches be not a good patterne to

L. 1. Sent. Spiritualiū, tract. 4.

Tit. 2.7.

his

his people, his Sermons will not bee so able to stirre up affections in their hearts. *Pasce verbo, pasce exemplo*, sayes *Gregory*: wee must feed them by doctrine, and feed by our example: this is the way to stirre up affections in our hearers. Its true, the people ought to bee stirred up by the word, in whose mouth soever it be, and it is their fault that they bee not, but yet it will never bee so: the Ministers contrary life in any particular, as it is cursed of God, so likewise it is a scandalous thing unto others, and an infinite occasion of offense, and takes off the edge of the word. Yea commonly it does more hurt, then all the preaching can doe good. For thus men will argue, if it be necessary *to live as he sayes*, then why does not hee live so himselfe? He hath more learning then I, and the like: nay they call the word into question, and hoodwinke their soules with presumptuous pretenses. Thus millions of soules are gone to Hell with their Minister for company: *Malus minister est nisiu diaboli.* Its a true saying of a father, an evill Minister is the Divells Goshauke or spar hawke. Hee goes a *birding for Hell.* But why speake I of these things among you whom it concerneth not? Yea it concernes you much every way. For as it is a curse to a parish that a Minister is wicked, so is the parish tied as ever they love their owne soules, to pray unto God that he would sanctify their Minister more and more, that the word may run and bee glorified, for the life of the Minister hath a great hand in moving the affections. The holyest Ministers move most. *Gregory.*

Fourthly, by the *due cariage of their voyce*, when

when the Minister is affected himselfe: I doe not say it is alwayes so, for some have not the same command of themselves through accidentall reasons: but commonly when the Minister is affected himselfe, the inward affections of his own breast dispose the voyce into some gracious manner of expressing the same. As *Paul* that was full of griefe and sorrow for the peoples sinnes, hee for the most part preached with a weeping voyce. *Many walke sayes* hee, *of whom I have told you often, and now againe tell You even weeping*, they are enemies of the Crosse of Christ. Whose end is destruction, &c. *Phil.*3.18,19. and truly if wee consider the iniquities of the times, and the sinnes of most men, how lamentable their conditions bee, no other affection better sutes then this. *Loquere flebiliter*, sayes *Bucolcerus* to a preacher, speake mournefully, and sorrowfully, the very voyce it selfe will somewhat *modify the affections* of the people. Certainly it is an ordinance of God, and very moving, to speake according to the point in hand. To speake compassionately in points of pity. To speake rejoycingly in points of comfort; to speake most terribly in points of terror. As *Cato* advised that soldiers should terrify their enemies with terrible voices. Neither is it amisse, that whē the Minister threatens the judgements of God against rebellious sinners, hee should compose his voyce accordingly. I know not what *hidden occult influence* the voyce hath into the affections sayth S. *Augustin*, but a great influence it hath. When a Minister goes dreamingly on, the people sit carelesly, and regard it not, and let him

4. *A Minister may stir up affections by his voyce.*

say

say never so good matter, they heede it not; let him threaten, or comfort, or command or reproove, they respect all alike, for they see no difference in the minister; I know the people should not doe thus, but such is the corruption of men, thus they will doe; now God hath given many of his messengers more waking voyces, as petty instruments to provoke mens affections somewhat the more. And truly we are bound to make conscience thereof, that our very voyce may be a comment upon our matter; 'twas a pretty story of *Demosthenes*; when one told him that hee was beaten and misused exceedingly by such a companion; it seemes he told it so by rote as we say, shewing no affection at all in his telling. Why sayes *Demosthenes*; hath hee beaten thee? I doe not believe hee hath beaten thee. No? sayes the man. He was much troubled to heare him deny it, and so he spake angerly and in a chafe, I am sure he beat me, thus he did, and thus he did, and doe you not call this beating? Now I believe sayes *Demosthenes*, I believe now he hath beaten thee indeed, now I heare the voyce of a *man that was beaten*. So if wee should dreamingly utter our voyce, and reprove our hearers, they scarce believe they are reproved, because they doe not heare the voyce of a reprover. Let us deliver *notes of terror*, to them, they hardly believe any terror in it, because they doe not heare the voyce of terror. But when the Minister is affected aright, and his affections direct the carriage of the voyce along, the voyce it selfe does more significantly expresse the matter: and this no question is very moving.

Plutarch. in Demosth.

But

But then let me tell you, if this be it yee looke for, and if yee can be carping at a Minister for the want of this, what the Lord accompts of you. He sets it as a brand upon the wicked *Iewes* that they were affected with the Prophet *Ezek.* pleasant voyce, when they were affected with little else. *Ezek.* 33. 32. even a rare and a worthy *Moses* may be defective in this case, and wo is the people that findeth fault. But how ever be the voyce of a godly Minister, never so meane, yet there will bee ever some hidden grace in it, whereby more or lesse, it appeares unto the consciences of them that have eares to heare. This is the fourth thing whereby a Minister may stirre up affections by the due cariage of his voyce.

5. By a decent action.

Fifthly, I might adde *by a decent action*. For my part, I have little reason to name it, but verily it is a blessing of Christ to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* sayes some were esteemed *viri diserti, eloquent*, and moving men, but for want of action, they could not put their gifts in practise, *Habiti sunt infantes*, they were esteemed infants in this profession sayes he. Action we see it much imployed in the preaching of the Prophets and the holy men of God. *Ezekiel* was commanded to *stampe with the feet*, *Isaiah* commanded to goe naked, *Jeremy* commanded to put a yoke on his neck. *John Baptist* was *totus vox*. Hee was all-voyce; the voyce of a cryer in the Wildernesse *Matth.* 3. 3. his eyes spake, and his face spake, his hands spake, and his body spake, yea his life, and dyet, and all spake, he was all-voyce. The Prophets *stretched forth their hands*

to

to the people in fulneſſe of affection. I have ſpread forth my hands all the day unto a rebellious people. *Iſa.* 65. 2. S. *Paul ſet his eyes upon Elymas* the ſorcerer. *Act.* 13. 9. O full of all ſubtilty, and all miſchief; thou child of the Divell, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord? the Lords hand is upon thee, and thou ſhalt bee blind, &c. Its counted a grand ſinne in old *Eli*, that hee did not *frowne on* his ſonnes, 1. *Sam.* 3. 13. why does the Text expreſſe *Elies* not ſeverely threatning his ſonnes, by this action of frowning? but onely becauſe they that doe ſeverely threaten, doe uſe to frowne. Thus yee ſee how that Gods Miniſters have uſed action to move affections.

The

THE EIGHTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

MUst our affections bee set upon God? then this reproves them, *who set their affections on the Earth.* The matter is reduceable to foure heads.

It is a great sinne to set our affections on the Earth.

Arguments to convince this truth are 4.

The first, is the multiplicity of the affections, they are very many in number.

The second is, the ἐμπλοκὴ or the checker-wise order of the affections. As they are many, so they are complicated and platted one within another, that looke what they are set on, they knit the heart to it.

The

The third is, the degree the affections are in, in regard of other acts of the ſoule.

The fourth is, the extremity of the affections, which is zeale. From all theſe foure heads I will ſhew you the wofull aggravation of this ſinne, not to ſet our affections on God.

1. *If a man ſets his affections on the earth, hee ſets all his affections on it.*

Firſt, from the multitude and multiplicity of the affections: a man cannot ſet his affections upon earth, but he muſt ſet them all upon earth: the affections they all go together, and are many. Not only *foure*, as *Boethius* does count them, nor only *five*, as *Galen* does reckon them, nor only *eleven*, as *Ariſtotle* does number them, nor onely *twenty*, as *Cardan* does ſumme them; but they are like a ſwarme of Bees, as *Lelius Peregrinus* does compare them for multitude. *Plato* ſayes they are innumerable, without queſtion they are many. Now what a woefull aggravation is this of this ſinne, to ſet thine affections on the earth! Thou ſetteſt all thine affections thereon, if thou ſetteſt one, thou ſetteſt all; for they all go together. Like the Angels that ſinned, they all fell together. So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both looke one way; like the two eares, one doth not heare one ſound, and another an other. If thou loveſt thoſe things that are carnall, it is certaine thy deſires are all carnall, thy joyes, and delights, and thy hopes, are all carnall, thy feares, and thy griefes, and thy ſorrowes, are all carnall; if one of them bee ſet on the things here on earth, all are: were there but one affection that way, it were the leſſe; but if thine affections bee ſet upon theſe things, not one, nor two,

nor

nor tenne, but numberlesse multitudes, whole swarmes of affections are all earthly. Thou art altogether *brutish and foolish*. *Ier.* 10.8. That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Psal.* 14.3. That is, thine affections are altogether stinking and noisome affections. I proved before, that when the affections are carnall, they all like so many divels do bewitch thee. O foolish *Galathians*, who hath bewitched you? *Gal.* 3.1. It is grievous enough to be plagued with one devill. He must needs run whom the *Devill drives*: one devill will drive thee fast enough to hell. One affection if it were single, will hurry thee fast enough unto hell: what then are the whole legeon of affections? they are like the legeon of devils that entred into the swine, the heard ran violently downe a steepe place into the sea, *Luke* 8.33. They ran with all violence to be drowned, when a *legeon of devils* did drive them. So thou must needs run with all violence downe into the lake, when a *legeon of affections*, like a legeon of devils, does hurry thee. *Sua cuique Deus fit dira cupido*, sayes the Poet. The very heathen man saw this, that every mans evill affection was his devill; and therefore the whole legeon of affections are a legeon of *Devils*. Doe ye not see how ye are tost up and downe all the day long, *tanquam pila diaboli*, as the devils Tenis-bals, as *Odo* speaks: from worldly delights unto worldly desires, from desires unto feares, from feares unto melancholies; from melancholies to angers and vexations; from them againe unto carnall comforts; these are all like a legeon of devils that hurry thee up and downe

downe till thou art hurried to hell, &c. If thine affections be carnall, they are a legeon of devils to drive thee. It is a *merry devill* that makes thee so greedy of pleasure and of mirth; a *surley devill*, that makes thee so cholerick and touchy; a *giddy devill*, that makes thee so fearfull and timorous; an *uncleane devill*, that makes thee so desirous of drinking, and company-keeping. Anger and wrath is a devill; Let not the Sunne goe downe upon thy wrath, neither give place to the devill, *Ephes.* 4.26,27. That is, doe not give way to thy wrath. When thou givest way to thy earthly desires, thou givest way to the devill. When thou givest way to thine earthly delights, and thy sorrow, and thy melancholy, thou givest way to the devill. Look how many earthly affections thou hast, that thou givest the way to, so many devils are in thee. Doest thou think thou art a childe of God, when thy conscience tels thee, that such & such earthly affections have way in thy heart? alas thou hast a devill. Be sober, for your adversary the devill, 1 *Pet.* 5.8. mark, every giddy affection is a devill, our adversary the devill comes with it. Yea so many earthly affections, so many devils, and wilt thou set thy affections upon things that are earthy? if thou doest, thou hast a legeon of devils within. This is the first head, the multitude and the multiplicity of the affections, the affections are many.

2. *Affections hamper and intangle the soule.*

The second head is taken from the συπλοκὴ or *the checker-wise order of the affections*: as the affections are many, so look where they are set, there they are platted, and woven, and hampered together. God that first created man upright and

good,

good, he gave him affections so to twist and hamper his heart upon good, that it might be the harder to loosen it. Hee gave him the affection of *love* to imbrace good. If the good were wanting, hee gave him the affection of *desire*, to hunger after it. If the good were possible to get, he gave him the affection of *hope* to expect it: if the good were once gotten, he gave him the affection of *joy* to delight in it. If there were any danger to lose it, he gave him the affection of *feare* to be afraid of it. If the good were once lost indeed, he gave him the affection of *griefe*, and of sorrow, to lament it. If he should meet with any thing that would hinder him in the prosecution of good, he gave him the affection of *hatred* to oppose it, &c. Thus God embroidered the affections and wove them together, that still mans heart might be knit by the affections to good and to God. And wilt thou now set thine affections on the things of this life? thou little thinkest how thou twistest & hampерest thy soul about these things, thine affections will make thee live and dye a carnall wretch. Had not *Erasistratus* cured *Antiochus* of his carnall affection, it had cost him his life, for he was sick of it unto death. *Galen* sayes, he met with many sick patients, if he had not cured their affections, he had never recovered them. The affections *hamper the soule unto death*. So if thou set thine affections on the things here on earth, they will so hamper thy heart, that unlesse thine affections be cured, thy soule is desperately uncureable; they entangle thy soule, thou canst not get free. And therefore S. *Peter* cals falling into earthly affections, he cals it, intangling. If

He was in love with his Nouerca. L. de ludo parva sphæra.

after they have escaped the pollutions of the flesh they are againe *intangled*, 2 *Pet.* 2. 20. That is, if after they have once gotten out, they fall in again: because they cannot fall in againe, but their lusts and affections will intangle them againe. Be not *intangled againe* with the yoke of bondage. *Gal.* 5. 1. *Paul* knew if the *Galathians* were addicted to the ceremonies of the Law, they would affect them more then the Commandements of Christ. And therefore hee gives them advise no further to vex them, because their hearts would be intangled if they did: no man that warreth, intangleth himselfe with the affaires of this life. 2 *Tim.* 2. 4. A Souldier had not need to have a new-married wife, or a new-borne childe, or a new-purchased ground, a new-planted vineyard, a new suit at law in the Chancery: alas, then his affections would be a gadding, when he should be fighting. O my wife at home, and O my childe at home, & I would I might taste of my vineyard at home. and O that I could follow my cause in the Court, this were to intangle him in warre, he could not fight valiantly. Thus the affections doe intangle a man. So if thine affections be earthy, they will intangle thee, thou canst not bee free for the seeking of heaven, or of Christ; thine affections are so complicated and hampred, thou canst be in no place, in no estate nor condition, but some affections or other will intangle thee. Thou lovest thy land and thy living, and thy things in the world; O how are thine affections intangled, what case soever thou art in? thine affections lye checker-wise and will have thee. If thou best rich, the affections of *pleasure*, or *delight*, or security,

rity, there they will have thee. If thou beest poore, the affections of *desire* and discontent, this thou desirest, and that thou wouldest faine have; there thy wishings, and wouldings, and carkings will have thee. If thou beest crossed, or troubled, or afflicted, the affections of *griefe, and of sorrow*, and of melancholy, these there will have thee. If thou beest injured, abused, or provoked, which falls out very often, the affections of *anger and revenge*, these then will have thee. If thou beest in danger of sicknesse or distresse, or losse of this or that, the affections of *feare* and the like they lye in ambush to catch thee. If thou commest to the Word, and there thou art told thou art a damned man as long as thou liveſt as thou doest, the affections of vaine hopings and trustings, they lye in scout for to take thee: thus thou art intangled, when thine affections are earthy, in what case soever thou art in, they intangle thee. Sometimes thou art merry and jocant for a pang, anon thou art melancholy and sad for a fit. Sometimes thou art angry with a servant, or a childe, or a wife, or a neighbour, anon thou art pleased. Sometime a danger comes and feares thee, anone it is gone, and thou art secure. Sometimes one affection, sometimes another. Sometimes a hating, and sometimes loving; sometimes desiring, and sometimes hoping. Thus thou liveſt, and thus thou dieſt, and perisheſt for ever through intanglements.

3. *The affections are in a high degree in regard of the acts of the soule.*

The third head is taken from *the degree the affections are in, in regard of other acts of the soule.* And here is a subdivision of heads.

The first is, the affections provoke thoughts; and therefore if the affections bee earthy, the thoughts are all earthy.

2. The affections increase lusts, and therfore if the affections be carnall, the lusts are all carnall.

Thirdly, the affections inferre purposes and resolutions, and therefore if the affections be to the things of this life, the purposes and resolutions of the heart are so too.

Fourthly, the affections inferre devisings and contrivings, and therefore if the affections be vaine, so are the devices. From all which then mayest see the infinite misery thou art in, if thine affections bee set here below. First, because if thine affections be set here below, so are thy thoughts. When *Saul* had a treacherous affection unto *David*, he made as though he did affect him so well, as to make him his son in law; it was a treacherous affection: but the text sayes, so were his thoughts. *Saul* thought to make *David* fall by the hand of the *Philistims*, 1 *Sam.* 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections *are the feet of the soule*, as I told you; now when these feet runne to evill, so doe the thoughts. Their feet run to evill, their thoughts are thoughts *of iniquity*, *Isay* 59.7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the thoughts: if thou doest habitually set thy thoughts upon the things in this world, to be thinking of thy sports and thy pleasures, thine apparell, and thy fashions, thy meat, and thy drink, thy meanes, & thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou were borne; thou hast yet no part nor interest in Christ, thou art yet no better then

then a damned wretch, heire apparent of hell and everlasting destruction. Thus it is with thee, if thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

First, because *if thine affections be earthy, so are thy thoughts*: the affections provoke thee to bee thinking of such things as thou hast most minde to. *Haman* did mightily affect honour, and therefore his thoughts ran upon his honour, and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were a gog. *Haman* thought in his heart, whom would the *King honour but me, Esther 6.6.* When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorne, sayes the Text, *Esther 3.6.* *David* speaking of his enemies that were ill affected against him, he sayes that their thoughts were against him, all their thoughts *are against me for evill, Psal. 56.5.* So that if thine affections be carnall, thy thoughts are carnall, and thou canst not think seriously of the good of thy soule. Come and let me thinke seriously, how do I think to be saved? may not a reprobate pray as well as I pray? Heare the Word as well as I heare it? beleeve as well as I beleeve? Did not wicked *Esau* that sought a place for repentance, carefully with teares, repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a housefull of silver and gold goe beyond the Commandement of God. Alas, alas, your carnall affections will not suffer you to think seriously of your soules. Hast

2. *As the affections are, so are the thoughts.*

ὀφθαλμοὶ λογισμοὶ ἐπικαμπλίθοις τιμίοις καὶ μαργαρίταις. *Macar. hom. 16.*

thou ever thought seriously, whether thou beest a new creature or no? whether Christ be in thee yea or no? what if I should dye now? have I evidences for heaven yea or no? The Scripture sayes thus and thus, so and so they must live that look to be saved, do I live so? God sayes such and such shall be damned, namely all that live in any knowne sin; God cannot lye; is there never a sin I know I live in? poore wofull soule, thy carnall affections have not suffered thee to think seriously of these things since thou wert borne. May bee now and then thou hast some loose thoughts of some such matters, stragling thoughts, glancing, running thoughts of thy soule, and of heaven, and of death, but thou never doest seriously think of them. No, thine earthly affections do provoke thy thoughts otherwise, the affections have such influence into the thoughts, that *Macarius* calls them affections. Is not this then a pitifull condition to set our affections here below? to be drawn away frō *thinking seriously* of our souls; they drive thee to hell, and will not permit thee to thinke seriously whither thou goest, till thou art there. O grievous condition! will a Prisoner that is condemned to be hanged to morrow, be thinking how he may get him new cloathes, and a new suit? will he be thinking how he may purchase? how he may have a good supper? If he be thinking on such things when he shall be hanged to morrow for all that he knows; he is sure he is condemned, and the gallowes is built, and the halter is provided, and if he get not a pardon, it is certaine he shall be executed, and he knowes not yet whether ever he shall get it: may be he may

τὰ πάθη τῶν διαλογισμῶν. *Macar. hom. 16.*

Thinking is ὁ ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διαλογισμός. *Pla. Sophist.*

if

if he seeke hard, if he now be thinking of pleasures and profits, and the like, when his life lies at the stake, youle say he is wofully affected with these things, and wilt thou be so affected with the things of this life, when thou mayest bee in Hell to morrow? thou art sure the sentence of damnation is upon thee yet, and thou shalt surely be damned being as thou art, wilt thou I say be thinking of eating, and drinking, and playing, and buying, and selling, and trading and such like? alas thou art yet but a damned man? Take no thought sayes Christs what yee shall eat and what yee shall drinke, but seeke yee first the Kingdome of God, *Matth.* 6. 33. Let not the condemned prisoner take thought for a supper, but take thought how hee may save his necke from the rope. This is the first: if thine affections be carnall, so are thy thoughts.

Secondly, because *if thine affections bee carnall, so are thy lusts.* Its true, a godly man hath carnall lustings, for he is partly flesh: but then he hath good *lustings too*, for he is partly spirit: the fleshlustes against the spirit, & the spirit: against the flesh; and these two are contrary the one to the other, so that hee cannot doe so well as hee would. *Gal.* 5. 17. he hath sinfull lustings, but hee hath spiritull lustings to crucify them: but if thine affections be earthy, thy lusts be all earthy, nay thy lusts they are ripened, and strengthened. The carnall lusts properly and especially are the *first offers of the heart unto carnall affections.* So that when they are come to be carnall affections, they are ripened. And therefore the Apostle does usually call the carnall affections by the

2. *If thy affections be carnall, so are thy lusts.*

They are l[illegible] stirps [illegible] as Chrysostome compares them like the strings at the roots of the Tree. Apo[illegible] Damascen. 2 parall. 27.

name of lusts. The *Gentiles* walked in lusts, excesse of wine, revellings, &c. 1. *Pet.* 4. 3. that is, they walked in their carnall affections; because *the lusts* are then strengthened when they come *to bee affections*. Now beloved consider what a hideous condition it is, to set our affections on the Earth, it strengthens our lusts. Wee give a knife to a *cut-throte to stab us*, cherish a company *of vipers* in our bosome to *poyson* us. We encourage fierce enemies to battell against our soules. So S. *Peter* can tell us. Dearely *beloved, I beseech you as strangers and* pilgrims abstaine from *fleshly lusts which warre against the soule.* 1. *Pet.* 2. 11. they warre against the soule, they are the Divels infantery, yea cavalry too, they are his souldiers to murder the soule with spirituall death and eternall damnation. If ever thou lovedst thine owne soule, thou wouldest kill sinne in the cradle, supplant it and take it *by the heele*, as *Iacob* did *Esau* in the wombe, thou wilt never overcome it else. *Deny it the first entrance*, as the Angell shut the doore upon the *Sodomites*, cast out the bondwoman with her bratte too, as *Sarah* did *Hagar*, and her little one, as *Gregory* speakes. Thou wilt never bee able to subdue it otherwise. Thou wouldst crucify thy lusts and marke the first risings thereof, thus thou wouldst doe, if thou hadst a care of thy soule. But wilt thou let thy lusts grow, and get armour to kill thee? wilt thou let them gather strength and ripenesse to damne thee? there's not a lust of them, but it comes like an armed man to fight against thy soule; now if thou set thine affections too on the things of this life, thou doest strengthen

strengthen it, and weapon it yet more. What a wretched misery is this! thy lusts warre against thy soule to undoe it, and yet thou doest strengthen them, yea thou doest increase them, helpest their forces. O fooles, when will yee understand? doe wee not see how wee are overpowerd by our lusts? doe they not every day conquer us in the open field? Ther's not a prayer we make, but deadnesse of heart gets the day like a conquerour. Not a duty wee performe, but lukewarmenesse proves victor. Nay our lusts doe not onely overcome us, but they lead us in triumph. Some of our lusts carry us up and downe from *gaming* to *fretting*, from fretting to *revenging*, from revenging to *swearing*, from swearing to *lying*. From one sinne to another, as they list. And our lusts are so strong, that warre against our soules, that wee are not ashamed to lay downe our bucklers, and say, wee cannot resist. I was angry, alas it is my nature, and I cannot master it. I rap out an oath now and then, alas, I was provoked, and I cannot helpe it. I must say and doe as such an one would have me, hees my friend, I cannot deny him. Thus our lusts have given us mortall wounds, and have murdered our soules, and all this is, because our affections are earthly, for they increase all our lusts, and make them more able to vanquish us.

Thirdly, *if thine affections be carnall, so be thy purposes.* Men purpose according as they affect. He that affects such a good bargaine, will purpose to make it; he that affects pleasure, will purpose to take it; he that affects any thing, will purpose 3. *If thine affections bee carnal, so are thy purposes*

to

to have it. First men conceive a thing to be good then they affect it, and then they spend thoughts of it, and then they purpose to have it if they can. *Barnabas* exhorted them all *that with purpose of heart* they would cleave unto the Lord, *Act.* 11. 23. He joynes these two together; their purpose and their affection to God: because they could never cleave unto the Lord, but it must needs be with the purposes of the heart. Well now; consider what enemies we are unto God, what enemies too to our owne soules, that set our affections here below, we can never have reall purposes to amend or turne unto God. We may purpose and purpose a thousand times over, but still we are broken off from our purposes, they all come to nothing, as long as we affect the things of this life. Can the *fire* have a *purpose to freeze?* can the stinking dunghill have a *purpose* to smell well? can a Swine have a *purpose* not to wallow in the mire? No. How can this be, when they are affected with contrary qualities? there is no counsell in such purposes as these. Without counsell *purposes* are disappointed, *Prov.* 15. 22. If thou doest purpose to do this or that, and not consult whether thou be able to do it yea or no, no wonder though thou beest disappointed of thy purpose. Thou art carnall, and hast a purpose to be spirituall: thou art full of earthy desires, and hast a purpose to hunger after Christ. Thou art a company keeper, a worldly and a proud foole, thou hast a purpose to be otherwise: alas such purposes as these will surely be disappointed, because they are purposes without counsell: thou shouldest first take counsell how to crucifie thine affections

affections: if thus thou wouldest doe, thy purposes would stand: what an egregious sinne is this then, to set thine affections on things that are carnall? thou art *vaine, and hast no purpose* to be otherwise, thou secure, & hast no purpose to shake off security: no purpose to give over thy carnal appetites, & thy customes, & the lusts that thy conscience doesknow of: thy own conscience can point thee out many lusts that thou livest in, & thou hast no purpose to leave them, O how does this provoke the Lord Jesus to wrath! Which of us does thus purpose in his heart? I absolutely purpose henceforth to use all the meanes under heaven for the saving my soule. I have guld it to this day, now I purpose to do so no more; now I will every day examine my conscience, every day keepe company with the godly; I will never sort with my old company more. I have used my body like an idol, now I purpose to mortifie it, &c. Alas our affections will not let us. It is certaine, thou never hast a good purpose to God for thy soule, as long as thine affections are earthy. All thy purposes are *instar palea*, sayes a Divine, they last for an houre, or a day, or a health, like the chaffe which the winds drive away. *Car. in Pro. 15.22.*

Fourthly, because *if thine affections be carnall, so are thy devices and contrivings*. When a man sets his affections on any thing, as he spends many thoughts thereupon, and purposes to have it if he can, so he deviseth with himselfe whereby to attaine it. *Davids* enemies whose affections were set against him, they devised how they might crosse him. *All that hate me, against me doe they devise my hurt, Psal. 41.7.* What a company of devices

4. *If thy affections be carnall, so are thy devices.*

devices hath the glutton to satisfie his palate? the revengefull person to satisfie his wrath? the covetous person to scrape himselfe maintenance? its endlesse to recount what innumerable devices men have to compasse what their heart does affect. *Phalaris* deviseth new torments, *Nero* devises new cruelties; *Sardanapalus* propounds a reward by a cryer to him that could devise our new pleasure, the wicked Lawyer and troublesome parishioner deviseth new *quillets and putcases* to fetch over his poore neighbour, the proud minion deviseth new *paintings of the face*, new washings of the body, new curlings of the haire, new deckings of their neck, new fangled attires, & the like; the covetous deceiver deviseth new cousenages, new conycatchings, pollings, rackings, gullings, &c. the Usurer new usuries, new covenants and reaches. It were long to rehearse what devices are in men to fulfill their unruly affections. These wretches are abhorred of the Lord. *Solomon* sayes there be six, yea seven things, which the Lord hates and abhorres, *Prov.* 6.16. And in the next verse save one, he sayes that a *heart that devises wicked imaginations* is one of them. The Lord numbers these men among the damned crew of the Heathen, *inventers of evill things*, *Rom.* 1.30. Woe unto them that *devise iniquity*, sayes the Prophet, *Micha* 2. 1. Now see thy wofull condition: who ever thou art, whose affections are carnall, thy devices are all carnall, thou doest not devise how thou mayest best serve Almighty God, how thou mayest best overcome sin, how thou mayest best glorifie Christ. Which of us does set his head a work every day, how he may best

Sueton. c. 27

Qui præter usitata mala, alia excogitant. Basil. Theodoret. & alii in locum.

best pray, and best repent, and best heare, and best doe every good duty? alas there is little such devising among us, because our affections stand not this way. If our affections were set upon God, we would be studying and contriving how to purge all our families, how to propagate the glory of God in the parish, how to exhort, and reprove, and provoke one another to godlinesse. A liberall man *deviseth liberall things*, *Isay* 32.8. he devises how he may relieve Gods poore Saints, how he may set the poore on work, how he may helpe forward the Gospell with his purse, if hee can finde how; a humble man deviseth humble things, a peaceable man deviseth peaceable things, a holy man deviseth holy things: if our affections were set right, we would all lay our heads together how the parish may best be reformed, how our scandalous houses may best be removed, how the Word that we heare from Sabbath to Sabbath, may best be put in practise among us: thus it would be, if our affections were set upon God. But because our affections are not set so, hence it comes to passe our devices are carnall.

THE

THE NINTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

The extremity of the affections is zeale, and it is due only to God.

THere remaines the fourth head, which is the extremity of the affections, and that is zeale. *Zeale is due only to God, and the things of his worship*; and therefore hence wee may see, how infinitely they sin, that set their affections on things here on earth, because they rob God of his due; zeale, which is the extremity of the affections, is due only to God and the things of his worship. *Phineas was zealous for his God, Num.* 25. 13. he gave

gave the zeale of his affections to no other but God. Now, what is zeale?

Zeale is a high straine of all the affections, whereby the heart puts forth all its affections with might upon that which it absolutely affects: five things therefore there are, which concurre to the making up of zeale. *Zelus quid.* 5. *things in it, viz.*

First, *a high measure of the affections.* Every measure of the affections is not zeale. a man may affect a thing coldly and lukewarmely, that is not zeale. As a covetous man may have lukewarme good affections to the word. But this is not zeale. I say, zeale is a high measure of the affections. Zele is a metaphoricall word, in the Originall its taken from the *seething of water over the fire.* Every measure of heat in the water is not seething. No, seething hot is a high measure of heating. The Apostle confesses how the false Apostles affected the *Galatians.* They *zealously affect you*, sayes hee. *Gala.* 4.17. hee confesses they did affect the *Galatians*, and hee confesses they did highly affect them, in a very high measure, if it had beene as well, as it was high: they zealously affect, you, that is, they highly affect you. *Clavasius* a *Casuist* for the Pope, having runne through all the Alphabet of questions, in the end of his booke concludeth with zeale. Zeale sayes he, is a high measure of heat of affection, such an one sayes hee, as I have shewen unto Christ in writing this booke. Its a most divellish saying, for his booke is little else then a hellish rhapsody of blasphemies to Christ, and magnifyings of his holy father the Pope. But therein he sayes right, 1. *A high measure of affections.* *Clavasius. its fervor Divinæ charitatis.*

sayes right. That zeale is a high measure of affection.

2. Zeale a high measure of all the affections. In prol. sent. dist. 3.

Secondly, as zeale is a high measure of the affections, so it is *of all the affections*. I doe not say any one of the affections alon, or of sundry together. But it is a high measure of all the affections. *Bonaventura* and other of the schoole make it onely of *love*, *Ludovicus Vives* makes it to be compounded of two affections, *indignation* and *pity*, Others to be mixed of *anger* and *love*: this is not so; for zeale is a high streine of all the affections. And therefore the Apostle sets it as a generall height of the affections in generall. Its good sayes he, to *bee zealously affected in a good thing*. *Gal.*4.18. he does not onely say, its good to be zealous in love, or zealously angry, but generally its good to be zealously affected in a good thing. *Sorrow* for sinne is good, and therefore its good to bee zealously affected with it, *Desire of grace* is good, and therefore its good to be zealously affected with it. So that then we may be sayd to be zealous for God, When our *love* to him is earnest, our *desire* of him is earnest, our *joy in* him is earnest, our *indignation* against what ever may dishonour him or dislike him, is earnest: when wee thinke nothing too good, nothing too deare, nothing too much to bestow upon him. A man may love God in a *lukewarme measure*, hate sinne in a lukewarme measure, grieve for his corruptions, desire fayth and repentance, delight in good duties, pity the miseries of others, feare to transgresse Gods Commandement, a man may have all these affections thus in a lukewarme measure: as this

is

is displeasing to God, so it is not zele. Zele is a high measure, the highest straine of all the affections.

Thirdly, as zele is the highest measure of all the affections, so it is *with all the might of the soule*. For when a man does zealously affect any thing, his affection is mightie upon it. Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soule*, and with all thy *might*. *Deut.* 6.5. that is, thou shalt love him zealously. *Nimrod* was *a might hunter*. *Gen.* 10.9. that is, hee was zelous at his hunting. Woe unto them that are *mighty to drinke* wine. *Isa.* 5.22. that is, that are greedy and zelous in the pursuite of their appetite in that kinde. *David* danced before the Lord *with all his might*. 2. *Sam.* 6.14. that is, hee did it zelously. Zele is, when the heart rayses up its affections with all its might on a thing. And therefore lukewarmenesse is called negligence in Scripture. Cursed is hee that doth the worke of the *Lord negligently*. As hee that fights negligently, shewes not all his might in his fighting, so hee that goes about any duty of Gods Service negligently, his heart does not shew all its might in it. It puts not forth all the might of its affections upon it. Lukewarmnesse then is the negligence of the affection, and cursed is the man that does the worke of the Lord negligently, sayes the Text. But zeale is the might of the affection. 3. *With all the might of the soule.*

Fourthly, as zeale is with all the might, so it is the *putting forth of all the affections*. When the heart affects a thing and puts forth all its affections upon it, reserving no part of its affections 4. *The putting forth of all the affections.*

fections for any thing else, this we call zele. *Herod* affected the preaching of *John*, but hee did not affect it zealously, hee did not put forth all his affection upon it, he reserved a maine part of his affection for his pleasure, And therefore he was not zelous in hearing. Hence it is that the Scripture calles *lukewarmnesse deceitfulnesse*, as Divines doe observe; cursed is the deceiver, *Mal.* 1.14. that is, cursed is the lukewarme person that offers GOD Iesse then hee hath; offers somewhat, and reserves backe somewhat, that that puts not forth all his affections upon God and his Service. Zeale is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zelously affected towards God. When the *Iewes* had crucifyed Christ, and persequuted *Paul*, and forbidden him to preach, the text saies the wrath of God was come upon them *to the utmost*. 1 *Thes.* 2. 16. That is, the zele of Gods fury, and anger and vengeance was on them. He kept nothing back; hee was *not angry a little*, nor wroth a little, but hee put forth the affection of his wrath to the utmost upon the. So when the heart puts forth the utmost of its love upon God, and the utmost of its delights upon his word, and the utmost of its feare on his name, and the utmost of its affection on his Commandements, then it is zelous; But if hee keepe back ought to bestow it elsewhere, its a deceiver and a lukewarme heart.

5. *Upon a thing that the heart does absolutely affect.*

Fifthly, as zeale is the putting forth of all the affection, so it is upon a thing which the *heart does absolutely affect*. A man may affect a thing,

thing, when he does not affect it absolutely. Hee affects such or such a thing, but he affects it not absolutely. Hee affects it perhaps with a degree of affection, as farre as twelue pence will goe, he places may bee a groats worth of affection upon a quire of paper. If he be askt five pounds of silver for a quire of Paper, he does not affect it at that rate, and therefore he does not affect it absolutely. But if a man have a true zele of affection to a thing, he affecteth that thing with absolute affection, *Let it cost what it can, he affects it*, let it cost him all charges, and all paynes and all difficulties, yea though it cost him his life, he will have it, then he does absolutely affect it. So that then is a man zealous for God and for grace, when his affections stand absolutely that way. May be hee'l be glad so he may get it at an easy rate, but if he cannot, alas he must have it, he concludes upon that, though it cost him sighes, grones, every dayes strivings, every dayes labour, praying, meditating, repenting, parting with all his lusts, although never so deare, O his soule does affect it on that manner, he must and he will have it, rather then life. This man is zelously affected toward grace, and towards God, Because he affects it absolutely. Thus *Iob* was zelous in affecting Gods VVord, he esteemed *it above his necessary food. Iob.* 23.12. Hee does not say above his daily food, for so he might doe and not be zelously affected therewith; but he affected Gods word above his necessary food, above all food absolutely, without which his life could not consist; without which a man dies: such food as this, comes neare st of all outward

things to be absolutely affected. A man affects it above *lands*, and above *livings*, above his *silver* and his *gold*, above all his *pleasures* and *gamings*, a man will part with them all, rather then part with his necessary food. Yet *Iob* affected Gods word above it. And therefore hee affected it zelously. This is the last thing in zele. It is upon that which does absolutely affect.

Albeit now it may partly appeare by the very definition of zele, that it is due onely to God, a man must not bee zelous about any thing, nor zelously affected with any thing, but onely with God and his worship. Nevertheless we may yet further prove it.

Zeal is due only to God.

1. *Because it is the religious part of the affections.*

First, because *zele is the religious part of the affections of the soule.* Now the religious part of them are due onely to God.

I profited in the *Iewes* Religion, being *zealous of the traditions of my fathers*, saies *Paul. Gal.* 1. 14. he makes zele the character of his Religion. Seest thou a man zelous then after profits, and most earnest to get meanes and maintenance and the things of this life? that man makes gaine his Religion. Seest thou a man zelous after any thing? that's his Religion. Zele is the religious part of the affections, and therefore its due only unto God.

2. *Because zele is the most of every affection.*

Secondly, as zele is the religious part of our affections: So also it is the *most of every affection*, and therefore onely due unto God. Zele is the most of every act that a man does. That which the mind *minds most*, and *studies most*, that it minds zelously; that which the memory *remembers*

members most, which the heart *willes most*, it wills zelously. That which a man feares most, and loves most, and *desires most*, that it does zelously. Now if zele be the most of every act of the soule, it must needes be *Idolatry* to place it any where else but in the Service of God. Doest thou meditate most, and thinke most of the VVorld? thy thoughts are idolatrous. Doest thou talke most and conferre most of the things of the VVorld? thy words are idolatrous. Doest thou carke most and care most, doest thou love most, and rejoyce most in any things of this life? thine affections are idolatrous. Doest thou sorrow most for crosses, and losses, and disgraces, and the like, more then thou grieveſt for thy sinnes? thy griefe is idolatry. Thats the hearts idoll, which it doest affect most. How often is God in Scripture called the *most high?* the most high. *Acts.7.48.* if he be the most high, then the most high of every act, and of every affection must be for him. The very heathen call God *Deus optimus Maximus*, God the most good, and the most great, so likewise he is the most terrible, and the most holy, and the most just, and therefore the most of our affections must needs be due unto him. Zele is the most of every one of the affections, and that onely is suteable to God. The affections must bee suteable to the thing we affect; but nothing of all the affections is suteable to God besides zele; for zele is the most of every one of them.

3. *Zeale is the peculiar pitch of every affection.*

Thirdly, as zele is the most of every affection: So it is *the peculiar pitch of every affection.* There cannot be two mosts. The superlative degree can

cannot be two; *Doctissimus* properly is a terme peculiar to one body. The most learned man in the world, is a peculiar word, peculiar to one. There may be ten learned, a thousand learned, there may be many learned, but most learned is a peculiar title. So zele being the most of the affections, it must needs be *peculiar to some one thing*, which cannot be any other but God. Christ gave himselfe for us that he might redeeme us from all iniquitie, and purchase to himselfe a peculiar people *zelous of good workes*. *Tit.* 2. 14. Those people that are zelous of good workes, yee see they are people peculiar to Christ. They can be no other people but Christs people that are zelous of good workes. No people under Heaven are truly zelous of good workes, but only his people. This is peculiar to Christ, to have such people: Because zele is peculiarly due unto him. Thou canst not possibly be one of Gods people, if thou beest not zelous for God. A *zelous beleever*, and a *zelous repenter*, and a *zelous professor*. Zelous in *praying*, and zealous in hearing the word. Zelous people are peculiar people to Christ. Under love, and under joy, and under hope, & under feare, are not peculiarly due unto God. For I may love my health too, and I may delight in the blessings of this life, & I may feare a temporary evill, I may lend mine under affections to some thing else besides God, but my zele being the most of my affections must bee given to God, zele is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beest not zelous for him. Thou art of thy father the Divell, thou art none of Gods, unlesse thou

thou bee zelous to him. Zeale is his peculiar.

Fourthly, as zele is the peculiar pitch of every affection: So it *is the most spending part of the affections.* A man must spend himselfe upon nothing but God; nothing else will quit charges. Now zele is the spendingest straine of every affection. It most spendeth the spirits, it most busieth the body; you may gather what a spending thing zele is, by the passage in the *Psalmist. David* sayes thus. *My zele hath consumed* me, because mine enemies have forgotten thy words. *Psa.* 119. 139 *David* was so zelous for God, that he did even spend himselfe to see how his enemies dishonourd his God. A child of God is like a faythfull servant, to his master, hee's willing to spend himselfe in his service. So he is content to spend himselfe in his employments for God. *Paul*, when God employed him for the soules of the *Corinthians*, he sayes thus, I will *glady spend and bee spent for you*, why? what was the reason? I abundantly love you sayes he. 2. *Cor.* 12. 15. that is, hee was zelous in his love to their soules, God had imployed him for the good of their soules, and he was so zelous in this imployment, that he could even spend himselfe, and be spent for them. And indeed zele it selfe is a very spending thing. *Thou art the Divells martyr*, that spendest thy selfe upon the things of this life; thou art so wedded thereto, that thou spendest thy parts, and thy wits hereabouts, thou spendest thy thoughts and thy time hereupon, thou spendest thy spirits, and thy selfe this way. The voluptuous man spends himselfe

4. *zeale is the most spending part of the affections.*

as

as much at his sports, as a Minister spends himselfe in a Pulpit, as a godly man spends himselfe in good duties. As for Gods Service, thy prayers are so cold and so negligent, thou spendest thy selfe not at all in them. Thy repentance is so overly, it spends thee never a jot to goe through it: thou art so eager after thy pleasures, they spend thee; so earnest after the VVorld, that spends thee, because thou art zelous about such things. But its otherwise with thee in the Service of God. This is another strong reason, why zele is due properly to God, because a man must spend himselfe upon nothing so much as upon pleasing of God, and doing his VVill, and seeking his Glory. Its true, hee may spend himselfe in his calling. But the greatest part of the spending lyeth in this, that hee may walke with God in his caling. He spendeth himselfe in belabouring his heart to worke in obedience, to follow his businesses with fayth; to goe about his earthly employments as before God, to glorify God in all his wayes. A man may *ground himselfe upon nothing so much as upon God.* Zele to God makes him a kind of Martyr for Christ.

5. *Zeale is the impatient part of the affections.*

Fifthly, as zele is the spending part of all the affections, so likewise zele is the impatient part of all the affections. Its true, wee may desire a good report among men, but our affection must not bee impatient; if wee cannot have it without bateing an inch of a good conscience, our desire must bee patient without it. Wee may grieve for a losse or a trouble, but our affection must not bee impatient: if wee see Gods

Gods Providence hath ſent it, our griefe muſt bee patient under it. Wee may affect theſe outward bleſſings of God, but our affections muſt bee patient of a privation, but our affections muſt bee zelous to God; becauſe *zelous affections are impatient of the contrary.* Wee muſt ſo hate ſinne, againſt God, as to bee impatient to endure it: ſo feare to offend him, as to bee impatient of any boldneſſe that way: So love the glory of God, as to bee impatient of any diſhonour to his Name: So zelous to reprove ſinne in a neighbour, as not to ſuffer ſinne in him. Thou ſhalt *rebuke thy neighbour, and not ſuffer ſinne* on him, *Leviticus* 19.17. that is, thou ſhalt bee zelous in rebuking. A high looke and a proud heart I will not ſuffer, *Pſalme* 101. 5. that is, I will bee zelous againſt it. I have not ſuffered my mouth to ſinne. *Job.* 31. 30. that is, I have beene zelous in the ruling of my tongue. Zele is the impatient part of all the affections, looke what thine affections doe zelouſly affect, they will not ſuffer the Contrary. And therefore the zele of thine affections muſt bee unto GOD. Indeed if thine affections bee lukewarme to GOD, thou mayeſt *wiſh* that God might bee glorifyed; but if hee bee not, thou canſt *endure it:* Thou mayſt prayto God for grace to heale thee of thy deadneſſe; but though hee doe not, thou canſt beare it. But if thine affections were ſo farre hereto, as to bee zelous, they would bee impatient, thou couldeſt never endure it. Zele is the impatient

tient degree of the affections, whereby when the soule does affect a thing, it is impatient without it. And therefore zele is due onely to GOD. Thus yee discerne the evidence of this truth, that the zele of our affection is due properly to GOD.

The

THE TENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE Uses of this are these.

Use 1. God demands the zeale of our affections.

First, hence wee may learne *that God demandeth the zeale of our affections.* If the zeale of our affections bee due unto God, I beseech you take notice that God demandeth his due. Give unto the Lord the glory due unto his Name; and so God demandeth his due in our affections. If I be a Father, where is my honour? if a master, where is my feare? *Mal.* 1. 6. hee does not only call for some honour, and some love, and some

some feare, but hee calles for his part, where is my part? sayes he. Where is my feare? Gods part of thy feare, as I have shewed, *is the zeale of thy feare*, Gods part of thy love, and thy joy, and thy hope, and the rest, *is the zeale* of the same. This now God demands of thy soule; where is my feare? may bee thou loveſt him a little, and his Commandements a little, may bee thou feareſt him a little, to offend him and diſobey him thou feareſt a little; this is not Gods part. The zeale of thine affection is Gods part; and he calles for his part, where is my feare?

2. *We are bound to give God our affections.*

Secondly, hence we may learne, that *we muſt upon paine of Gods infinite diſpleaſure, give him the zeale of our affections*, whenſoever we pray, to pray to him zealouſly, bleeding for our ſinnes, and melting under our wants, and yearning after his graces. Whenſoever we praiſe him, to praiſe him thus zealouſly, rejoycing in his mercies, and admiring his goodneſſe. VVhenſoever we enter his courts, to enter with zeale, reverencing his foot-ſtoole, trembling at his VVord; in all our wayes ſeeking how we may be *moſt zealous of his glory*: for if God demand the zeale of our affections, there is no keeping back. *Ananias* was ſmitten dead for keeping back a little peece of money, when God did demand it. Curſed is he that keeps back a blow, when God does call for it, God demandeth our zeale, and woe is us if we keep back.

Jer. 48. 10.

3. *On paine of damnation.*

Thirdly, hence we may gather that we are *in the ſtate of damnation*, if we do not give God *the zeale of our affections*, if God require it, upon paine of damnation, and we are bid to give it him upon paine of his everlaſting diſpleaſure, then certainly we

we must needs be in state of damnation if we doe not give it. Now this is proved by 4 arguments.

First, *that man is in the state of damnation that never repents.* I need not prove that, ye know it well enough; he is sure for to perish that never repents. Though thou hast taken up all the outward duties of religion, thou never repentest unlesse thou be zealous; if thou bee zealous, then thou hast drawne out of Christs wineseller, as *Bernard* obserues on the *Canticles*, *Introduxit me rex in cellam vinariam*, the King hath brought me into his wineseller, he expounds it of the souls drawing of zeal frō Christ: but if thou beest not zealous in repentance, thou never repentest. *Be zealous and repent, Rev.* 3. 19. First he sayes be zealous, and then he sayes repent. First thou must resolve to be zealous, or else thou doest not repent: if a man have wrongd a neighbour though never so meane, he must be sorry for it, or else he does not repent of it: if a man have wrongd a Noble man, he must be more sorry: for as the wrong is the greater, the greater the party wronged is, so the greater is the sorrow that is required to repentance. If a man have wronged a King, it must be greater sorrow yet, till the sorrow be somewhat answerable to the greatnesse of the King who is wronged. But if a man have wronged a God, this must be the greatest sorrow of all sorrowes, otherwise thou doest not repent. Repentance *is the rending or breaking of the heart*, so sayes the Prophet *Ioel*, it is not a luke-warme or a little griefe that will break the heart. Repentance is the humbling of the soule, sayes *David*, it is not a little bowing, and a little bending will humble it before God. 1.

In Cant. Ser. 49.

Repen-

Repentance *is the mortifying or the killing of sinne*, as *Paul* cals it: alas sinne is like heart of Oke that will be a hundred yeeres a dying, so sinne will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called repentance unto life, in the Scripture; it is not a little chafing, and a little rubbing, and a little *Aqua Vita* will fetch a man from death unto life: No, no: beloved, thou never repentest unlesse thou be zealous. And therefore the Apostle makes zeale a part of repentance, 2 *Cor.* 7. 11. No zeale, no repentance: no repentance, no salvation.

2. That man is *in the state of damnation that is not a believer in Christ*; if a man be not in Christ by a lively faith, he cannot be saved. The Prophet prophecying of Christ saith thus, Unto us a childe is borne, and he shall be called wonderfull, the Prince of peace, and the zeale of the Lord of Hosts shall performe this, *Isay* 9. 6. 7. Never is Christ conceived in any man under Heaven, but the zeale of the Lord of Hosts does performe it: Does he enlighten the minde, or purge the heart, or cleanse the conscience? zeale does performe it. Can I be so in love with Christ as to deny my selfe for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be drosse and dung, for the worth I finde in Christ, and not be zealous of him? Can I hunger after him, and pant for him, and be sick of love till I have him, and not be zealous towards him? Thus we must do, otherwise we are not in Christ. And therefore *Moses* confounds faith and zeale, as if they were al one, and both in one. *Phinehas* was zealous *for Gods* sake,

sake, *Numb.* 25.11. That is, he was zealous and faithfull both, for so the Psalmist expounds it, that was counted to him for righteousnesse, sayes he; that was, speaking of his zeale in executing of judgement, that was counted to him for righteousnesse. Now ye know nothing can be counted to a man for righteousnesse, but only faith, and therefore *by zeale there is meant faith.* This is an undeniable argument, if a man have faith, he is zealous, otherwise he hath no faith. If he have no faith, he cannot be saved.

Thirdly, *that man is in the state of damnation that loves not God.* He that loves not the Lord Jesus Christ, let him be *Anathema Maranatha*, that is, let him be accursed and accursed, for it is the greatest curse in the world, it is the curse of the Gospell, Let him be accursed, and double accursed, that loves not Christ. Now a man never loves God, if he be not zealous; *qui non zelat, non amat*, He that is not zealous in love, does not love; love is tearmed zeale in the Scripture. *Iehu*, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell *Iehonadab* he had love to God, he tels it in these words, Come and see my zeale I have to the Lord of Hosts, 2 *Kings* 10.16. That is, see the love that I beare to the Lord of Hosts. *Zelus debet esse non modo in affectu, verumetiam in intellectu*, is a saying; zeale must be in the minde, and zeale must be in the affections, both are required to this zeale that I speak of. If thou beest not zealous, it is most certaine, thou hast not a *jot of true love.* Zeale is more seene in that affection then any, if there be any: and therefore if there be no zeale in thee to

August.

God

God and his wayes, there is no love, thou art yet under wrath.

Fourthly, that man is in the state of damnation, *that was never taught of God:* Christ promises that all that are his shall be taught of God: taught of God to be holy as he is holy; taught of God to love one another; taught of God to walke in all newnesse of life. Every man looke what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and traditions of his Fathers, and therefore therein was he zealous. I was taught, sayes he, according to the perfect manner of the law of the Fathers, and was zealous, *Acts* 22. 3. Alas poore soule, had he beene better taught, he had beene better zealous. I doe not speak of the outward teaching of the eare only, but also of the inward teaching of the heart, his very heart; such was the policy of Satan, his very heart was taught in those things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is *zealous for the world.* The proud mans heart is taught to be proud, therfore he is *zealous for his credit and esteeme.* The voluptuous mans heart is taught to be vain, therfore he is *zealous of his pleasures.* Alas, such were never taught of God. The devill teaches them, and their lusts teach them, and the examples of others teach them. Alas if thou beest not taught of God, how to walk in newnesse of life, thou canst not be saved; it is better to be unborne then untaught; and this as you see, cannot be without zeale unto God.

Sapit unusquisq; quod didicit.

prov.

Fifthly, that man is in the state of damnation, that

that cannot yet be pitied. If thou beeſt zealous for the things of this life, and not zealous for heaven; zealous for thy pleaſure, and not for Gods glory, thou art not to be pitied; and thou wilt have pleaſures, take them, and thou wilt to hell, go, who will pity thee? *Deformitas ſceleris aufert miſericordiam.* It is true, it would pitty a mans heart to ſee a poore ſoule weeping and howling for his ſins, and yet go to hell. It would pity a man to ſee a blinde Papiſt, whipping himſelf, praying on his Beads, giving all his goods to the poore, confeſſing his ſins to his Confeſſor, faſting and afflicting his body, zealous in his blinde ſuperſtition, and all to ſave his poore ſoule, and yet go to hell; it would pity a mans heart I ſay, to ſee ſuch a man go to hell, as how can he otherwiſe? yet it would pity a man becauſe he is zealous for God, in the blindeneſſe of his zeale: as it pitied the Apoſtle to ſee his brethren goe to hell, that were blindly zealous for God. *Brethren, my heart's deſire* and *prayer* to God for *Iſrael* is, that they may be ſaved; for I beare them record, they have a zeale of God, but not according to knowledge, *Rom.* 10. 1, 2. It pitied him that ſuch as were blindely zealous for God ſhould periſh. But whom will it pity to ſee thee go to hell, that haſt no zeale at all, that way? No, no, thou art zealous after the things of this life, and after thy luſts, as God told Jeruſalem, *Who ſhall have pity upon thee O Ieruſalem?* Thou haſt forſaken me, ſayes he, *Ier.* 15. 5. Who will pity our drunkards and our whoremongers? who will pity you that are zealous in your ſins and abominations? ye are not ſo much as the objects of pity.

Is it so, that the zeale of our affections is due only to God? is it so that God does demand it? and that we are bound upon paine of death and damnation to give it to God? Is it so that wee never repented, we never beleeved, never were in Christ, never loved God, never were taught of God, never can be pitied, unlesse we give the zeale of our affections unto God? Then, O then, let us consider the lamentable condition we are in, as long as the zeale of our affection runnes otherwise. I beseech you consider these eight things, which may convince you what a wofull condition ye are in.

1. *Zeale is the fire of the soule.*

First, *zeale is the fire of the soule.* Look what thou art most zealous upon, that sets thy soule in a fire. Every man and woman in the world is set on fire either of hell, or of heaven. Now if heaven have not set thee on fire, hell hath set thee on fire, thou art set on fire of one of these two. As it is the blessedest thing that can be to *be set on fire of heaven*, to be zealous for the glory of God, and the saving ones soule; zealous for the getting of grace, and zealous in the duties of religion; so on the contrary, it is the cursedst thing that can possibly be, to be set on fire of hel. Thou which art a swearer, a lyar, a filthy speaker, whose mouth talketh of vanity, thy tongue is set on fire of hell; the tongue is *set on fire of hell*, sayes the Apostle, *Iames* 3.6. Thou which art a voluptuous man, that loveſt thy pleasures, and delightest in vanity more then in better things, thy heart is set on fire of hell: thou which yeeldest to the temptations of Satan, the devill tempts thee to go proudly in thine apparell, and thou yeeldest: the devill tempts

tempts thee to smother thy conscience, and thou consentest. The devill tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is nere a temptation of Satan, but it is a *fiery dart*, the fiery darts of the devill, *Ephes.* 6. 16. Well does the Apostle call them, fiery darts of the Devill, sayes Saint *Chrysostome*, τοιαῦτα γὰρ αἱ ἐπιθυμίαι; for such, sayes he, are the sinful lusts and affections; they are all fiery, set on fire of hell; this is one misery, and this not a small one; zeale is the fire of the soule, and if it be not set upon God, it is set on fire of hell. *Chrysost.*

Secondly, *zeale is the running of the soule*; if thou beest not zealous for God, thou runnest away after the things of this world; thou doest not only go after vanities, but thou *runnest*, not only go after thy pleasures, and thy profits, but thou *runnest*. As the affections are the feet of the soule, so zeale is the *swift running pace of these feet*. I will *runne* the way of thy commandement's sayes *David*, that is, I will be zealous in it. It is a long way to Heaven, especially now since the fall, it is a very long way to Heaven, and death will overtake us before ever we can get there, unlesse we runne: and therefore S. *Paul* commands us to runne fast enough, lest we never get there. So *runne* that ye may obtaine, 1 *Cor.* 9. 24. Now had we not need to set our zeale right, for that way we *runne*, that way our zeale stands. If the zeale of our affection stand to Godwards, we run onwards to Heaven, but if it stand to the things here below, we runne onwards to hell. I read of *Tiberius Nero*, who when his Brother *Drusus* lay sick in *Germany*, he ran two hundred miles in

2. *Zeale is the running of the soule.*

Tiberius Nero.

twenty foure houres to visit him. But wee may finde ranker runners then so in sinne; some in drunkennesse and good fellowship, as they call it, others in security and hardnesse of heart; others in one sinne, and others in another; and as they run themselves, so if there be any that are stricter then themselves, they wonder that they runne not with them to the same excesse of riot, 1 *Pet.* 4.4. Marke, runne not with them; where note, themselves runne into riot. May be sometimes, they have sudden and violent affections to good, as if they were all on a fire for the present, like the young man in the Gospel, hee came *running* to Christ, and kneeled downe to him, sayes the Text, *Mark* 10.17. O he was all upon the haste, he does not go to him, but he runs; as many men and women have very good moods and violent pangs of goodnesse now and then, but alas it was nothing but a flash; for by and by he was as ready to be gone, as ever he was hasty to come; and then he ranne on in his security and covetousnesse of minde. Doe not ye see how fast many of you runne on in arerages with God? If we could see Gods debt-book, might we not there read; *Item*, ten thousand oathes thou hast sworne; *Item*, millions of millions of filthy words thou hast spoken; *Item*, a hundred millions of millions of wicked thoughts thou hast thought; *Item*, a thousand lazie prayers thou hast made; *Item*, twenty hundred Sabbaths thou hast profaned; *Item*, forty Sacraments thou hast unworthily received: thus ye have runne on, as if ye thought every day seven yeeres, till ye are in hell. Thus it is with you, when your zeale is set any where else then on God. Thirdly,

Thirdly, *zeale is the predominant element in the soule.* Look what the soule is zealous unto, that is the predominant temper of the soule: if thou beest zealous for God, Christ is predominant in thee: if thou beest zealous for the things of this world, the world is predominant in thee; *Non datur temperamentum ad pondus*, sayes the Philosopher, there is no temper but something is predominant. You never heard of a soule that had as much of the world in him as of Christ, and of Christ as of the world: No, as he is zealous to one thing, so one thing or other is predominant in him. Men-pleasing is predominant in one; pride predominant in another, and pleasure predominant in a third. Whatsoever a man is zealous unto, that is his predominant element: now if thine affections, if the zeale of them be not set upon God, then something or other in the world is predominant in thee. O what a misery then is it to be lesse zealous for God then for the world! the world is predominant in thee; this is the character of one that yet is no better then a reprobate; *Lovers of pleasure more then lovers of God*, 2 *Tim.* 3.4. when pleasure is predominant and not God. He that loveth father and mother more then me, is not worthy of me, &c. sayes Christ, *Mat.* 10.37. when carnall relations are predominant, and not spirituall, this I say, is an evident character of a wicked man: for what difference is there betweene a godly man and wicked man? both have sin in them; this is the difference: a godly man hath sin in him, but *grace is predominant*; and therefore he is called a godly man: a wicked man hath many good graces in him, but

3. *Zeale is the predominant element in the soule.*

sinne and wickednesse is predominant, and therefore he is called a wicked man; the denomination is from the part that is predominant. The beasts of the earth, because the earth is predominant; the fishes of the Sea, because the water is predominant; a brick house, not as though there were no wood in it, but because brick is predominant. Mark all thy thoughts, which is predominant in thee, the world or Christ; marke all thy speeches, which is predominant, earth or heaven: mark all thy cares, which is predominant to busie thee most? O what a wofull estate art thou in, when sinne and corruption is predominant in thee? if thou be more zealous after the things of this life, then after grace and holinesse, without which no man shall see the Lord: thou canst never enter into Gods kingdome, because sin is predominant in thee.

4. *Zeale is the selfe-cruelty of the soule.*

Fourthly, *zeale is the selfe-cruelty of the soule*: if thou beest most zealous to God, thy zeale is a holy cruelty to thy selfe. Master, spare thy selfe, sayes *Peter* to Christ, Get thee behinde me Satan, sayes Christ; he was zealous for the redemption of the world, and he would not spare his owne life. Zeale is a *holy cruelty of the soule*, it will spare nothing, nor life, nor credit, nor living, nor any thing. M. *Fox* that was zealous in his love to the poore, he was in a holy manner cruell to himselfe, to give the very cloathes off his back, rather then the naked should not be covered. Love is as strong as death, and as cruell as the grave, *Cant.* 8. 6. *Durus sicut inferi zelus*, as *Ambrose* expounds it; zeale is as hard as the grave. A man that is zealous, is a hard man to himselfe, that he may be free

Ambrose.

free unto God: not as though true zeale were hard and cruell indeed unto his own soule, but I meane, to his owne fleshly desires and respects, he is the mercifullest man to his owne soule under heaven. Now then see what a wofull estate thou art in, if thou beest not zealous for God: for if the zeale of thine affections gad any where else, thou art the cruellest man to thine own soule in very deed, and in truth, as possibly can be: thou squandrest away Gods mercies, thou treasurest up Gods wrath, thou livest in those sinnes which thine owne conscience can tell thee are sins, thou bestowest thine affections upon the things of this life, which should be given to God, thou damnest thine own soule. That time which God vouchsafes thee to get grace in, thou wastest it away upon vanity; thou art more earnest for the good of thy carcase then for the everlasting weale of thy soule; thou partest with Christ, rather then with thy lusts: O thou art *durus ut inferi*, thou art as cruell as hell to thine own soule. Thou knowest that whosoever comes to the Sacrament *unworthily*, or *unpreparedly*, or not a new creature, he eats and drinks his own damnation: thou knowest this well enough, thou knowest that the Lord sayes so in his Word. Yet thou art so cruell to thy own soule, that for all this thou wilt venture: thou knowest, that he that comes to this supper without a wedding garment, shall be cast into utter darkenesse, where is weeping and gnashing of teeth; thou knowest this full well, and thou canst not deny it. Yet thou art so cruell to thine owne soule, as to come hither without it: thine affections are so eager after the things of this life, the

very zeale of them all, that thou art even cruell to thine own ſoule, *Durus ut inferi*, as cruell as hell it ſelfe to thy ſelfe. O the cruelty of thine earthy zeale; it makes thee fearleſſe and witleſſe to ſinne againſt God, which the Angels of Heaven durſt not doe for a thouſand worlds. It makes thee ſin againſt Chriſt, and caſt off his yoke, without which thou canſt never be ſaved; it makes thee choak the motions of Gods Spirit, and ſtrangle thine own conſcience, *Durus ut inferi zelus*, may we well ſay, this zeale is as cruell as hell, and yet it is in every one of us all, that is not zealous for God.

2. *Zeale is the brand of the ſoule.*

Fifthly, *zeale is the brand of the ſoule.* When a man is zealous in any paſſion, what ever it be, we ſee it ſets a brand upon a man; we call him a *cholerick man*, that is zealous with anger, he is very touchy, ſay we. We call him a *fretfull*, *envious* man, that is zealouſly given thereunto. We call him a *melancholy* man that is much in his ſadneſſe. Zeale which is the Much of every affection, it ſets a brand upon a man. So when a man is zealous for good, it ſets a good brand on a man: as *Æmilius* for his goodneſſe, was called *Æmilius* the good: *Antoninus* for his piety was called *Antoninus* the pious: ſo in Scripture one *Barſabas* was called *Juſtus* the juſt, *Acts* 1.23. So it ſhould ſeeme too, that *Simon* was a noted man for ſome paſſionate and affectionate forwardneſſe, and therefore he was called *Simon Zelotes*, that is, *Simon* the zealous, *Luke* 6.15. And ſo we ſee though it be counted a mockage by the ignorant world, it is obſerved by them which are without, that Gods people are zealous. Look what ever a man

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is zealous in, that is able to brand him. Now if thou beest zealous for the world, or zealous after thy pleasures or any thing else in the world, it brands thee in the forehead for a carnall wretch; as *Elymas* the *Sorcerer*, *Judas* the Traytor: it stigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or what ever it be thy zeale is most in. Every man is more Zealous for one thing then he is for another, either for God, or something else in the world: the question is, whether art thou most zealous for? if thou beest more zealous for any thing else then thou art for God, it brands thee for a wretch. Such an one a very worldling: such an one a very muckworme; such an one a very spendthrift; such an one a very gamester and a royster, such an one a very tatler, such an one an *Orlando Furioso*, such an one a hard man; looke where thy Most is, that does truly brand thee before God and good men that are able to discerne thee.

THE

THE ELEVENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

6. *Zeale is the transporting of the soule out of it selfe.*

THE sixth is, zeale is *the transportation of the soule out of it selfe.* When a man is zealous in a passion, hee is transported out of himselfe, the passion hath command of him, and not he of his passion. As a man that is all on fire with anger, or with choler, it transports him out of himselfe, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnall, what a woefull condition

condition is he in ! If a mans zeale be good and for God, hee is happy. As *David* was zelous for God, hee was transported out of himselfe, hee was not his owne man. No, sayes he, I am thine, Lord save me, for I have sought thy Precepts. *Psal.* 119. 94. he sought Gods precepts with such zeale, that hee was not his owne man, hee was under the command of his zeale, his zeale was to God, and it did captivate him to God. I am thine sayes hee. Hee was at Gods dispose, not at his owne, for his zeale transported him out of himselfe. Himselfe would transgresse. but his zeale would not let him. Himselfe would be careleſſe, but his zeale would not suffer him. He must doe as his zeale would have it. He had not the command of himselfe. No, hee was at the command of his gracious zeale. It was well for him it was good; for now on the contrary, if a mans affections bee set upon the things of this life, hee must have pleasures, and he must have his living and his maintenance, and hee must have this, his affections are set on't, he is zelous after them: this man is not his owne man, hee is a servant of his lusts. As *David* sayd, *I am thine, Lord*: So he may say on the contrary, *I am thine, World*: I am thine *pleasure*, I am thine *Satan*, I am at thy command and thy service. As the text sayes, *Paul* a servant of *Iesus* Christ, *Jude* a servant of Jesus Christ, for they were zealous for Christ, and their zeale made them not their owne men: so I may say of a wicked man, *Esau* a servant of sinfull pleasures and delights, *Demas* a servant of this present VVorld, *Diotrephes* a servant of his owne ambition; for they were zealous

zealous of these things, and their zeale made them slaves thereto. Whosoever committeth sinne is the servant of sinne. *Joh.* 8. 34. sayes Christ to the *Iewes*; servant? say they, wee were never servants, we are free: servants sayes hee, yea yee are the servants of sinne, yee goe about to kill me, sayes he. Are not yee the slaves of sin, when yee will be obedient to your lusts, to doe such an ill office as to murther me? I know there be two kinds of slaves and servants; some that are in *arctâ custodiâ*, close prisoners; Such servants of sinne are they, that are kept so close, that they cannot goe one step beyond prophaneneſſe. Some in *libera custodia*, are loose prisoners. When a mans lusts hold him in a longer chaine, like Birds in a larger Cage, which may bee is free to bee a professour, and come to Church and heare, and pray, and bee civill; and when he is once at the length of his Chaine, his lusts pull him backe: the former are the affections *Galliſlaves*, chayned to their seats and their oares; The latter are their slavish messengers, to goe up and downe on their errand. And therefore the Divell which takes all advantages of a mans affections, is sayd to hold him *captive at his pleasure*, 2 *Tim.* 2. 26. O sayest thou, I am not the Divells captive at his pleasure, I will not sweare nor swagger, nor drinke, and be drunken as some will; alas, alas, it is not the Divells pleasure to have thee a drunkard or a swearer, it is his pleasure to use his servants some for one service, some for another: it is not his pleasure to imploy thy tongue in swearing, no. Hee'l imploy thy tongue onely in talking civilly of the things of

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the World. It is not his pleasure to use thee for drunkennesse and whoredome, but to goe on in security, and formality, and pressumption. O what a hideous case art thou in, the zeale of whose affections is not set upon God! What will not thine affections command? and then if they command, thou art not thine owne man, thou must obey. Let covetousnesse command; how wilt thou curtaile thy prayers to God in the morne? how seldome wilt thou be thinking of God all the day? how wilt thou carke, and pinch, and spare? Let mirth and jollity command thee, how wilt thou jest, and foole, and hoyt, and play, and giggle, and mock, any thing for pastime? Let revenge command thee, how angerly wilt thou looke? how snappishly wilt thou speake? how churlishly wilt thou bend thy fist? or how basely wilt thou study to doe a displeasure? how apt to misconstrue what thy neighbour doth? how ready to entertaine any flying rumour of of him? thus thou art not thine owne man, but harased, and hurryed up and downe by thine unruly affections, till they have undone thy soule for ever. O consider then the wofulnesse of this thy slavery, when the zeale of thine affections is thus disjoynd from God. Consider quickly, if thine affections keepe thee in service long, they'l keepe thee ever; the longer a man stayes in service, the more foole he is. Proverb. *alterius ne sit, qui suus esse potest*; In the Law of God it is written, that if a servant after seven yeeres bondage did still love his master, the Law sayes thus, let his master boare his eares, and make him serve for ever. *Exodus* 21.5. well, take heed, thou lovest to live on as thou doest, and thou

ὁ σχολὴ τοῖς δούλοις, *sayes Aristotle, servants have no leasure.*

likest thy slavish courses too too well, take heed, I say, least thine eares bee nayled to thine affections, and thou bee made a slave for ever. I feare mee, wee have many of such slaves, their Eares boar'd with an awle, and their soules then bound prentice for ever to the wayes of Death.

7. *Zeale is the strength of the soule.*

Seventhly, *zeale is the strength of the soule,* zeale eates all the strength of the soule with it, leaves none behind. And therefore the Scripture puts these two things together, ones zeale and his strength. Lord where is thy zele, and thy strength? sayes the Prophet, *Isa.* 63. 15. If he aske where his zele is, hee askes where his strength is? for zeale is the strength of the soule. Yee know *Iacob* wrastled with God for a blessing, and his effectuall fervent prayer prevayled, but how does God expresse it? hee expresses his zeale thus. By his strength hee had power with God, *Ose.* 12. 3. his prayer was a zelous prayer, and therefore it was a prayer with strength, by his strength he had power with God. He prayed, and he prayed with strength, he layd all his strength that he could on the duty, and by his strength hee had power with God. Looke what a man is zelous unto, all his strength goes to it. Hee leaves none behind. O the misery of a carnall heart, that is not zelous for God, hee hath no strength at all left for God, or the saving of his soule. Would hee pray? alas hee hath no strength to pray with. His prayers are as weake as bulrushes. Would hee resist sinne? hee hath no strength to resist it with. His striving to resist it is nothing able. O how hardy is hee to com-

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mit sinne, the charges and the cost that is in drinking does not terrify the drunkard from his drunkennesse, the cost that is in garish apparell does not terrify the proud from their vanity in cloathes. The disgrace that is in sinne does not terrify the Adulterer from his lust. The feare of fathers & mothers displeasure does not terrify the spendthrift from his riot. No, wicked men are hardly that way, becausse their zeale goes that way. But to that which is good, *How weake is thy heart!* *Ezek.* 16. 30. *nihil metuendum videt, metuit tamen*; the least crosse looke of a father, or a mother, or a great man scares him. One twelve peny charges affrights him. One pety difficulty damps him, becausse his zeale stands towards another point; take him at the plough, there hee can bee strong to labour, hee'l toyle, hee'l swet, hee'l hold out. Take him at prayer, hee is as weake as water; take him at a Tale or a Story, hee'l remember it well and repeate it after you, his memory is strong; take him at a Sermon, his memory fayles him; take him in a businesse to manage, his wit is strong, his parts strong, hee hath an excellent reach; but take him in mortification, hee is as weake as a man without understanding. This is the misery of thy soule, when thy zeale is not set upon God. The Divell is the strong man. *Mat.* 12. 29. and thou hast no strength to encounter him; thy lusts are strong to enthrall thee, and thou hast no strength to bee free, and yet thou pisheſt at these things: men thinke nothing of the Devill, although he were nothing but a scare-crow, they defy him every houre in the day, they jest at him,

him, saying, the Devill is a foole, they'l paine him on their walles; and call for him as though they would give him a challenge. I remember a prety proverbe, that I read the *Germans* have, *Non pingendus est Diabolus in pariete, quia sponte sua venit.* Paint not the Devill on the wall, hee'l come soone enough of his owne accord. I am sure, hee comes too soone to beguile men, too soone to bewitch and besoole men, too soone to disarme men from all strength to that which is good. If hee can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. Eightly, *Zeale is the full confidence of the soule:* that does a man chiefliyest trust to, which hee is zelous upon. Hee that is zelous for the world hee trusts to the world, otherwise hee would, not be zelous for it. He trusts to have pleasure, and hee trusts to have goods, and hee trusts to bee esteemed that is zelous about them. What, doe you trust to beare all before you? as wee use to say, when wee see a man hot, and zelous upon any thing; the soule would not be zelous but that it verily trusts to prevaile. Thus shall mine anger bee accomplished, and they shall know that I the Lord have spoken it in *my zeale*, *Ezek.* 5. 13. God was confident of the fulfilling of his wrath, why? because hee had spoken in his zeale. Indeed God may well bee so, were hee never so little angry; but the words doe expresse the nature of zeale. Its the full trust of the soule to speed. A wise man will not bee hot upon any thing, unlesse hee trust to goe through

Zeale is the confidence of the soule. Speramus omnes quæ cupiunt nimis, says Lucian.

through Stitch. If zeale then be the full truſt of the ſoule, what a mad man art thou not to bee zelous for God. Thou truſteſt to the World, and truſteſt thy pleaſures, and truſteſt thy paſſions, thou doſt not truſt God. If thou truſtedſt the Lord God, thou wouldeſt bee zelous for God. Alas, alas thou canſt not truſt God; thou never labourеſt to pleaſe him. Hee that depends on a man, and muſt bee for to truſt him for helpe and aſſiſtance, hee will not offend him; alas what truſt can hee have to him, if hee offend him continually? when the *Sidonians* and the *Tyrians* had offended King *Herod*, their Country being nouriſhed by the Kings Country, *Act* 12.20. they labotired to pleaſe him againe. So if thou wouldeſt truſt Almighty God, thou wouldeſt labour to pleaſe him, and to be zelous for his Name; and not make him thine enemy by thy ſinnes, and iniquities. Thou which blaſphemeſt his Name with thine oathes, and abuſeſt his Creatures with thine intemperance, and profaneſt his ordinances with thy careleſneſſe, and neglect, and diſpleaſeſt him all the yeare long, alas how canſt thou truſt him? thou makeſt him thine enemie; canſt thou truſt one that hee'l befriend thee, that vowes hee will hang thee? canſt thou truſt hee'l helpe thee at all hands, that is provokt to undoe thee? thou art a damned man, if God doe not pardon thee. Thou art a wofull wretch, better thou hadſt never beene borne, if God give thee not grace. And canſt thou truſt God hee will bee good to thee? what and diſpleaſe him day by day? offend him every foote? No, no; thou

mayest trust him, hee'l confound thee. Thou
Rev. 21. 8. which art a lyar, thou mayest trust him what hee sayes in the *Apocalyps*. All lyers shall bee cast into the lake of *Brimstone*. Thou which art a swearer, mayest trust him, hee'l never hold thee guiltlesse. Thou which art a drunkard, and a company keeper, and a whoremonger, mayst trust him, thou shalt never inherit the Kingdome of Heaven; Thou which talkest idly and improfitably, mayest trust him, hee'l call thee to an accompt at the day of judgement. Thou which hardenest thy neck against the reproofes of the word, mayest trust him, hee'l destroy thee without remedy; this hee hath past his word hee will doe, and herein thou mayest trust him: thou canst never trust him for mercy or grace or any good thing; thou displeasest him daily, and makest him thine enemy. And how canst thou trust him? what thinkest thou? does not hee know how little thou carest for his Commandements? how little thou respectest his ordinances? how basely thou usest him in thy wayes? indeed if thou wert zelous for his glory, and zelous to please him in holinesse of life, and zelous to obey him, and seeke him, then thou mightst trust him. Thou canst never trust him otherwise. By this time thou mayst see what a wofull condition thou art in, if the zeale of thine affections be not set upon God.

Signes whether the zeale of thy affections be set on God.

But many poore soules may demand, how then shall I know whether the zeale of mine affections bee set upon God? I answere thee: There are seven signes whereby thou mayest know it.

The

The first, *if thine affections bee notable to Godward*: a man may have a little hope, and a little griefe, and a little joy, and a little pity, and no body see it. But if it bee zelous, it will quickly be notable; every one, when once it is zelous, every one will note it. When *Epaphras* was zelous to save soules in *Colosse*, what sayes S. *Paul* of him; I beare him record, he hath a great zeale for you, sayes hee. *Col.* 4. 13. *Paul* could not but note it in him; hee saw so many strong expressions of it.

1. Signe if thine affections bee notable to Godward.

This holinesse, and forwardnesse is very remarkable. But if on the contrary there bee no notable expressions of grace in you, alas there may bee some goodnesse, some pity, some griefe, some motions, but this is no zeale, it is not remarkable. If a man bee zelous for the World, his scraping and sparing is *notable*, his toiling, and studying, and talking that way is *very notable*. I'le beare him record, he is a worldling; the world is so much in his speeches, the World is so much in his courses, and so much in his face. Looke upon his wayes, he is so combred with thoughts of the World: looke into his family, there bee so few good duties of grace, and so many tokens of the World: looke upon his meetings, his discourses of edifying are so scarce, and of the World are so copious, I'le beare him record, hee is a worldling. Were wee zealous for God, there would bee diverse signes and expressions of our zeale unto God. S. *Paul*, when hee would make it plaine to the *Corinthians* that hee was an Apostle to them, hee tells them, truly the signes of an Apostle were

wrought among you, 2 *Cor.* 12.12. If we were zealous for God, ye might answer, truly the signes of true zelots are wrought among us: ye that professe Christ, what signes of true zelots are there in you? if your brethren bee secure and growne dull, do ye labour to quicken them? if the Gospel do not thrive, do ye labour to further it? if grace be little stirring in the parish, does Heaven ring with your groanes and your prayers? if zeale were existent among you, it would be notable and remarkable among you; we might say, I beare you record it is so: nay the wicked without would observe it, we beare them record they keepe a great stirre about heaven: our lives would convince them. May be they would hate us and reproach us the more, but this is certaine, our lives would convince them, as Christs did the Centurion, doubtlesse this is a righteous man, *Luke* 23.47. So your lives would convince al their consciences; doubtlesse they are strict men, doubtlesse they are humble, and meeke, and religious. Thus it would be, were we zealous. But if our religion bee not notable, hardly notable to our selves, we can hardly tell whether we have true faith, and repentance, and zeale at all, yea or no: much lesse notable to others, it is to be feared ye are not zealous for God.

2. Signe, if thou beest impatient of sinne.

The second signe of zeale towards God is, to be impatient of sinne. Zeale, as aforesaid, is the impatient part of the affections: if a man doe affect a thing but a little, he can be patient without it, but if he affect it very deepe and with zeale, O his affections are set on it, and he is impatient if he speed not. So that if thou beest zealous against sin,

sinne, thou art impatient of sinne, thou canst not suffer it. Zeale is impatient of what ever is contrary to it. That this is the nature of zeale, you may see by the poore blinde zeale that was in *Paul* before his conversion: he was zealous to God as he thought, & thinking that the Church of Christ were contrary to all men, enemies to God and man, therefore now in the blindnesse of his zeale he persecutes that way unto death: Concerning zeale I persecuted the Church, *Phil.* 3. 6. It was a woefull kinde of zeale to persecute the Church; but yet there you may gather the nature of zeale, it cannot abide that which is contrary; and therefore if thou beest zealous against sinne, thou canst not abide sin; better journey, riding, studies, prayers, exhortations, any course thou wilt use, rather then abide it: thou canst never abide any thing that is displeasing to God, but resist it to the utmost, and this resisting will be

First universall: if thou beest zealous, there is no sin thou canst possibly abide. Nothing is cold but the fire does resist it; so nothing is sinne but zeale does resist it to the utmost. I esteeme all thy precepts concerning all things to be right; I hate every false way, *Psal.* 119. 128. This is zeale indeed, there is never a false way that a man can abide that is zealous. To be zealous against one sin, and lukewarme against another, this is not zeale. 1. *Zeale cannot abide any sin.*

Secondly, generall in all manner of persons. 2. *In any person.*

First, *in a friend as well as in an enemy.* If thou beest zealous, thou wilt find fault with thy friends when they sinne, as well as observe a fault when 1. *In friend*

thine enemy offendeth. Men are apt to obserue when their enemy sinneth, O how unconscionable is he! thus he hath done, and so he hath done, but if thou beest zealous, when thy friend doth transgresse, thou wilt not abide it. Fire will not only labour to consume the water that comes to put it out, but also the wood that comes to maintaine it. So it is with zeale, *Doe not I hate them that hate thee?* sayes *David* to God, *Psal.* 139. 21. Hee could not abide to count them his friends that were not friends unto God, though otherwise they were very friends unto him, and may be saved his life, and were patrons and benefactors unto him, he could not wink at their sinnes, because they were his friends: though thy friend be a *swearer* or a *carnall wretch*, yet if hee bee thy friend, and thou dependest upon him, thou canst see it and not see it: but if thou beest zealous, all his sinnes thou wilt count *discourtesies* to thee.

2. *In childe.*

Secondly, in ones *childe* as well as a servant; you shall have many, they are angry at every sinne a servant commits; but if their children do sinne, they connive: it was no such great fault, alas hee did it unwittingly, and what would ye have a childe do? say they: they can excuse it in their children, and lessen it: but if thou beest zealous, thou canst not abide sinne in thy sonne any more then a servant, thou wilt correct him, and curb him, and threaten him, and counsell him, and never endure he should sinne, if thou canst possibly helpe it. What my sonne, and be wicked? what, do I love God, and shall I suffer my loynes to dishonour him? sonne, know thou the God of thy father, otherwise I count thee a bastard, and

no

no sonne. This brake old *Elies* necke, because hee suffered his sonnes to bee wicked, when hee by godly severity might have remedied it. A zealous man, when his sonne hath committed things worthy of death, will not spare him, *Zach.* 13.3.

3. *In wife or husband.* Thirdly, in ones *owne wife* or *husband*, or father or mother, as well as in a neighbour, zeale cannot abide it; husband thou doest not love me, as long as thou livest thus; wife, thy heart is not with me, as long as thou doest thus; how canst thou love me, when thou doest not love God nor thine owne soule? This is the meaning of our Saviour: if any come to me, and hate *not father and mother, and wife, and children*, and brethren, and sisters, yea and his owne life, hee cannot bee my Disciple, *Luke* 14.26. A zealous man cannot abide to yeeld to sinne, for the best of them all.

4. *In a rich man.* Fourthly, in a *rich man as well as in a poore man*; if thou beest zealous, thou canst not abide sinne neither in the rich nor in the poore: if poore men offend, and if beggars be idle and ungodly, then thou wilt complaine; oh, the poore are so wicked, they break down our hedges, who would relieve them? they will not be orderly, they lye drinking in Alehouses, and spend it away on the pot, therefore who would relieve them? But if the rich be keepers of company and vaine in their pleasures, thou art not so zealous against their sins; alas this is no zeale: but let a wicked man be as great as King *Ahab*, *Micaiah* will deale roundly with him. *Nehemiah* will not spare Lords nor Nobles when they sin, *Neh.* 13.17. For a Magistrate to punish poore malefactors, and not the

gentry

gentry, when they do transgresse, is this zeale? no it is cursed partiality.

5. *In ones selfe.*

Fifthly, *in ones selfe*, rather then in any body else: true zeale is more zealous against sinne in ones selfe then in all the world besides; otherwise, sayes our Saviour, it is *hypocrisie, and not zeale.* Thou hypocrite, first cast out the beame out of thine owne eye, and thou shalt see cleerely to cast out the mote out of thy brothers eye, *Matth.* 7. 5. Zeale I say, is *like unto fire*, it is hot it selfe first, before it heat others: may be the fire meets with many other things that it is not able to heat, as the bottome of a Kettle of water, the fire cannot heat it, nevertheless the fire will be sure to bee hot of it selfe. So it is with thee: if thou be zealous against sinne, thou wilt be like unto fire, rather suffer cold to be in any other, then suffer it to be in it selfe; so thou wilt rather suffer sinne in any body else, then suffer it in thy selfe: thou wilt not suffer sinne any where else by thy good will, but above all things thou wilt not suffer it in thy selfe. This is the second signe of zeale towards God, it is impatient of sinne.

3 Signe of zeale towards God, it cannot be quiet without assurance of Gods favour.

The third signe of zeale towards God is, *it cannot be quiet till it is assured of Gods favour, and of Christ.* Thou art never earnest for God, if thou canst possibly bee quiet without assurance of Christ and of Heaven: the reason is plaine, I need not expresse it. I know many a childe of God is not assured hereof, but there is never a childe of God under Heaven but hee is *restlesse* till he be. Alas he is never zealous for God, if hee bee quiet without assurance of Gods love in

Christ

Christ Jesus. Can I zealously love him, whose love to mee I am not assured of? for all that I know hee will cut my throat, hee will turne the foreſt enemy I have, I cannot zealously love him. No more canſt thou zealously love God, as long as thou art quiet without the assurance of his love. For all that thou knoweſt, God does not love thee, God hee may damne thee and caſt thee to hell for ever, and turne the foreſt enemy in the world to thy ſoule for all that thou knoweſt, and therefore thou canſt not zealously love him; if thē thou be a zealous lover of God, either thou art assured of his love, or thou canſt never be quiet without it: give diligence, ſayes the Apoſtle, to make your *calling and election ſure*, for if yee doe theſe things, yee ſhall never fall, 2 Peter 1. 10. yee ſhall never fall, if yee make it ſure, but if yee can bee quiet without the assurance of election and Gods love, ye may fall, and for all that I know, breake your necks for ever, and periſh for evermore. Goe to then, examine your ſelves, what does your conſcience tell you ye are not ſure of Gods favour, nor your election to life? yee hope well yee ſay, but yee are not assured of it, neither does it breake your ſleepe a jot, nor hinder your ſports, and your pleaſures, and your mirth, it is certaine yee were never zealous for God. What a wofull thing is this! haſt thou but *one ſoule*, and art thou no more carefull of it? art thou to live either for ever in heaven, or for ever in hell when thou dyeſt, in all torture and torment world without end! and art thou no more diligent to make ſure work before hand? *perhaps*

thou

thou mayest be saved, yea, but *perhaps thou mayest be damned*. And hast thou no more love to thy soule, then to be quiet with uncertainties? O how many be there among us that have no assurance from God what he means to do with them? whether to save them, or to destroy and to damne them? how many go blundring on in an *uncertaine opinion*, and *conjecturall* hope of Gods favour, and have no certainty at all of the same? how many that are haunted with feares and terrors, and doubts this way, and never labour to be sure? how many that have had pretty assurances a good while agoe, and now they have lost them, and yet they sit idlely, and go dreaming on in the duties of religion, as if they could shift well enough, though they never recover againe? this is no zeale: if thou beest zealous, thou canst never endure to be under uncertainties, never be quiet till thou hast gotten the assurance of Gods love.

4. Signe, gladnesse to further, and be furthered in the wayes of God.

The fourth signe of zeale towards God is, *gladnesse to further, and to be furthered in the wayes of God*. If thou beest zealous, thou art glad to be reproved, and told of thy sinnes; glad that the minister should meet with thy corruptions and and rip them up in the pulpit: as a patient is glad that the physitian should hit right on his disease. When *Peter* had met with those three thousand in the *Acts*, and told them plainly they were murderers of Christ, as ye may reade in the Chapter, the text sayes, *they gladly received the Word*, *Acts* 2.41. *Peter* laid a greater sin to their charge, then we have unto yours. We have told you that some of you are adulterers, and some of you drunkards, &c. which is bad enough, and ye are offended

offended hereat; but *Peter* told them they were murderers of Christ, and they gladly received the Word; they were not angry with *Peter*, but with themselves, and were glad to be told of it, a signe they were zealous. A zealous man is glad to further, and be furthered in all goodnesse; he is glad to meet with the godly, that so he may be quickned by conference; glad to heare newes of a Sermon, that so he may go to it and be edified; glad of every opportunity both of doing and receiving good; glad to go to a Sacrament, which is Christs feast: so were the good Israelites, glad at the Sacrament of the Passeover, they kept that feast with *great gladnesse*, 2 Chron. 30.21. Glad that there was one, glad they were at it, they were very glad, sayes the text. If thou beest zealous, thou wilt be glad of a Communion, and glad to be at it. When thou hast beene at a Sermon, thou wilt be glad that ever thou wert at it: O the Word does thee such good, that thou goest home withall gladnesse of heart, yea, though the Word did never so much *contradict thy corruptions*. As the good people in *Nehemiah*, when they had beene reproved, and rebuked in the congregation, and told of their sinnes, and made to cry out unto God, they went home and ate their meat with all joy, glad that they understood the words that were told them, *Nehem.* 8.12. Thus thou wouldest do if thou wert zealous towards God: but if thou goest about the duties of Gods worship, as sorry pieces of businesse; if thou doest not delight in prayer, and in hearing the Word, if thou canst sit wearisomely, and when will the Minister have done, a man may see it in thy countenance.

countenance, thou art not joyfull to heare, this is a signe thou hast not one scruple of zeale towards God. The poore impotent man in the *Acts*, when *Paul* was a preaching, he lookt so merrily and so greedily upon him, as if he would faine have it faster then *Paul* could deliver, he was a faithfull hearer: The same heard *Paul* speak, and *Paul* stedfastly beheld him, and perceived he had faith to be healed, *Acts* 14.9. Hee perceived hee had faith; how did he perceive it? he perceived it by his *countenance*; he could give a shrewd gheese by his looks: while *Paul* was preaching, he looked so *cheerefully*, and so *greedily* upon him, as if he drunk in every point that he said. The man without doubt was *zealous to heare*.

5. Signe, *Rejoycing to see the forwardnesse of others.*

The fifth signe of zeale towards God is *rejoycing to see the forwardnesse of others*. I rejoyced greatly, sayes *Iohn* to the elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 *Ioh.* 4. Nay if you be zealous, though it may seeme a disparagement to thee, that others should be as gracious and famous as thy selfe, yet thou wilt joy in it: it seemed to be a disparagement to *Moses*, that *Eldad* and *Medad* of low ranke in the Church, that such as they should prophecie in the Campe. Before *Moses* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* prophecie as well as hee: this I say might have seemed a disparagement to him, yet he was so farre from repining thereat, as that hee was glad for to heare it; would God that all the Lords people were Prophets, *Numb.* 11. 29. I confesse a good man may be discontented hereby at the first, flesh and blood was stirring in good *Ioshuah*

Iosuah himselfe at that time, *Moses, forbid them*, saies he. But a godly soule will check himselfe and pull downe his spirit, and force his heart to be glad, and rejoyce in the goodnesse of others, though it be a seeming disparagement to him. A good Minister rejoyceth to heare of another Ministers gifts, that out-strips him. A good man rejoyces to see others that are better and better beloved than himselfe, though younger and inferiour, and meaner otherwise. But if thou doest not joy to see men zealous for God, it is certaine thou art a wretch: may bee thou thinkest mush, thine eye is evill, because they are so good and so godly, and the like; this is an argument of a graceless heart: may be thou art apt to judge hardly of such and such, because they are holyer and precisер than thy selfe. O but if thou wert zealous, thou wouldest rejoyce for to see it. Hast thou a better gift than another? thou art bound to helpe him; hath he a better gift than thou, he is bound to be helpfull to thee. It is a good saying of *Austen, Tolle invidiam, & tuum est quod habeo; tollam invidiam, & meum est quod habes.* Take away envie, and looke wherein I excell thee is thine. I will take away envie, and then looke wherein thou excellest me, is mine. If thou bee zealous, thou wilt rejoyce howsoever. Be hee a childe, thou wilt rejoyce that hee is better gifted than thy selfe, nay, for that may a carnall heart doe, and be proud, he may rejoyce that his child is better memoried, better witted, better gifted than himselfe. O thinkes he, this is my childe, this is my son, this is my daughter, never a father or mother hereabouts can say they have such a childe.

Comment. in Ioh.

childe. This is nothing but pride. But be it a ſervant, yea bee it a ſtranger, bee it one whom thou counteſt thine enemie, thou wilt rejoyce in his gifts; ſo God may be glorified, no matter though I be diſgraced, yea, I count it my honour, that my ſhame in the world may bee the ſtirrup for Gods honour to get up: thus thou wilt reaſon, if thou haſt a ſpirit of true zeale. It is greatly to be bewailed how many ſymptomes of atheiſme are amongſt us in this regard: For men are ſo farre from rejoycing in the forwardneſſe of others, that they grumble, and they thunder at nothing ſo much, as that any ſhould be forward and zealous for God; they had rather have an hundred boone companions, than one zealous man, rather be acquainted with twenty that are carnall, than one that is holy in his wayes. I thank God ſayes one, we have nere a Puritan in our Pariſh. I am glad we can ſay, we have none of theſe ſingular fellowes in our towne, ſayes another. I ſpeake not of ſuch as the Law does count Puritans, enemies to the State, and the Church, it is a bleſſing indeed there bee none ſuch: But of the godly, that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdome no better ſubjects in the world, than are they: for theſeare they that pray away Gods judgements from the Land, that are earneſt with the Lord in prayer for the King and Councell, and the Church, while the men of the world by their drunkenneſſe, and whoredomes, and covetouſneſſe, and ſecurity, and contempt of Gods Word, are pulling downe vengeance on the Nation, and provoke God for to plague us. But theſe

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are they that most people have little joy in. O my brethren, where we have ten or twenty such Puritans in our Parish, I would to God we had an hundred. I tell you the day will come, that the worst drunkard in the towne would give a world, if hee had it, he were such a Puritan. In this sense the very Heathen man sayes, that every good man is a Puritan. *Integer vitæ scelerisque purus*, an entire man of life, and a pure man, pure from the sinnes that others doe live in. Had yee any zeale towards God, yee would be glad that all the country were such Puritans.

6. *Zeale to Gods Church and people.*

The sixth signe of zeale towards God is *zeale to Gods Church and his people*. *Paul* before his conversion, you may know his zeale was not right, because his zeale was against the Church. Concerning zeale, sayes he, *I persecuted the Church. Phil.* 3.6. his zeale was against the Church, and therefore not right: but after his conversion he had a zealous care of all the Church; his zeale was then to the Church. If the Church were not well, O how it troubled him! If the Church were well, O how it comforted him! If the Church were any where persecuted or infected with error and doctrines of Divells, then hee was frequent in prayer for it, often would hee labour, and sigh, and mourne for it, and bee writing for the good of it. Now the saints and the people of God, these are the Church. Unto the *Churches of Galathia. Gal.* 1.2. that is, unto Gods people in *Galatia*. To feed the *Church* of God, *Acts* 20.28. that is, the people of God. Greet the *Church* that is in their house. *Rom.* 16. 5. that is, the saints that are in their house. In all

all *Churches* of the Saints. 1 *Cor.* 14.33. these are the Church of God. Now if thou be zealous for God, thou wilt bee zealous for Gods Church. Examine thy selfe. Doest thou mourne for the troubles and disquietments of Gods Church, that the Church is so afflicted in all parts of the World? does it pricke thee to the soule? Doest thou go to God, and put him in remembrance? remember the *Children of Edom*, O Lord, how they sayd, downe with it, downe with it, even to the ground: remember Lord the *Tobiahs*, and *Sanballats* of these times, remember Lord how they cry, downe with thy people, downe with them, root them out, &c. This is an infallible signe to try thy heart by. If thou be zealous for God, thou wilt zealously affect the Church of God. *Nehemiah* cannot smother his griefe but it would shew it selfe in his face even at the Kings elbow, when *Ierusalem* lay waste. *Uriah* cannot finde in his heart to eate, and drinke freely, or to take the pleasure of his owne house, as long as the Arke of God and *Israel*, and *Iudah* abode in tents. Thou must needs bee affected with the Church, if thou beest zealous for God. If thou beest zealous for God, thou must needs love there where God loves. *God loves the very gates of Sion*, hee loves his Church better then hee loves all the World besides. And so wilt thou, if thou beest zealous for him. The Church is the whole company of his Saints upon earth. One Saint is dearer then a million of other men. Its a good saying of *Siracides* χίλιοι ἐξ ἑνὸς. *Eccles.* 16.3. One just man is better then a thousand others. Though hee bee a beggar in the World, hee

hee is better then a thousand wicked, though they bee all Lords, and Nobles. Because hee is one of Christs redeemed, and so thou wilt love him, and affect him. Thou wilt love him, if thou beest zealous to God-wards, I say thou wilt love a child of God, albeit in a leather Cote, more then father, and mother, wife and children, friend or patron, so they bee not Saints, I meane with more *spirituall love* then thou lovest them all. And therefore much more the Churches of the Saints.

The seventh is, if thou beest zealous for God, then thou wilt bee most zealous *when the Lord threatens to bee going away.* If ever men will buy any thing at the faire, they'l buy when they are all breaking up standings, taking up their wares, and packing away. If ever they'l bee forward to buy, then they will. God is now *perchance shutting up shop doores,* is now packing up his commodities, and his graces to bee gone. The doores of his sanctuary have beene open a long time, and the shopwindowes of Heaven have stood broad ope this many a yeare. And wee see plainly the dead of the market is come, no body buyes almost; How long hath he preached, and scarce any converted? How many sermons, and market dayes have wee had? wee can hardly see one drunkard converted, one adulterer converted, one worldling converted, one unprofitable professour converted. O that we could see it! but alas wee cannot; our commodities sticke upon our hands, wee can have no vent for grace, nor Gospell, nor Christ, nor mercy, nor any thing. The dead, the dead of the

The seventh signe shewing most zeale, when the Lord threatneth to be going away.

market beloved, the *market is dead.* God is now shutting up to bee gone, and as wee may justly feare, to remove away his Candle-stick, to take away the power of his ordinances, and to withdraw his spirit from striving any more with us, our stubornnesse is so great. Wee are growne to despise his reproofes, to bee incorrigible under his word, to bee malicious against his rebukes, what encouragement hath hee to stay? Now if ever yee will be zealous, now yee will; now ye will come in, and bee wrought on, or never; now your proud hearts will stoop, or never. Now *yee'l* cry *hard*, and *pray hard*, and *begge hard*, or *never.* Δεινὸν πανήγυριν παρελθεῖν, καὶ τὴν καιρὸν ἐπιζητεῖν πραγματείαν. Its grievous to come a day after the fayre, as wee say. I meane now is the last pinch, in all probability it is so, either now let us looke to it, or never. It will be grievous to come a day after grace. No man can repent without grace of God, and therefore if he come a day after grace, hee cannot repent. *vid. Ezek.* 24.13.

Ferrum quando calet, cudere quisque valet.

The

THE THIRTEENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

IT may bee demanded, what meanes may wee use, to make us to bee zealous? I answer briefly. *Meanes to make us zealous.*

First, *frequent meditation.* Meditate of the infinite misery thou art in by nature, and by reason of sinne. And this will make thee zealously humbled. Meditate of thy grievous iniquities whereby thou hast dishonoured God; meditate of the unutterable mercy of God, that hath not consumed thee. Meditate of the admirable patience of God, that hath 1. *Frequent Meditation.*

hath ſpared thee thus long, and not damned thee in hell. Meditate of the inconceiveable goodneſſe of God in Chriſt, that he ſhould give up his owne Son unto death, rather than that thou ſhouldſt periſh for ever, theſe truths are all fiery truths. While *David* was meditating, I cannot tell now what truths they were that he meditated of, but it ſeemes they were all *fiery truths*, they ſet his ſoule all a fire, as he muſed and meditated. My heart was hot within me; and while I was muſing, the *fire kindled*, *Pſal.* 39.3. The very ſight of a fire will warme a man a little. Let thy heart look upon God and his wayes, let his Commandements be ever in ſight, they will heat thee: whenſoever thou *prayeſt*, meditate with thy ſelfe; if I pray lukewarmely, God will ſpue mee out of his mouth. Whenſoever thou *heareſt* the Word, meditate with thy ſelf, I muſt take heed how I heare, otherwiſe my hearing is abominable. Whenſoever the Sabbath is comming, meditate with thy ſelfe, O I muſt call it my delight, and ſpend it in Gods worſhip publike and private, or elſe God will conſume me. While I was muſing, the fire kindled, ſaith the Pſalmiſt: what's the reaſon thou art ſo lukewarme in good duties, as thou art? the reaſon is plaine, thou uſeſt not to meditate, thou canſt be content to heare the Word at a ſermon, and let the Miniſter warme thee for an houre, thou canſt talk of the Word, but when thou art alone, thou doſt not meditate of the Word, if thou wouldeſt put the Law of God in thy thoughts, and meditate of it, when thou art ſolitary, it is a fiery law, From his right hand went a fiery law. *Deut.* 33.2. Gods Law is a fiery law, and his Goſpell

too

too is a fiery Gospel; were it often in thy thoughts, it would heat thee. Know it for a certaine, wee can never have a jot of saving grace or of zeale, if we be not frequent in this duty: thou makest a Christ of the world, if that can have more roome in thy thoughts than Gods word: thou canst never be zealous nor gracious at all, if thou beest not used to meditation, thou art camall and earthly; why? because thy thoughts are of that sort: the thoughts are *incentiva vitiorum*, sayes *Hierome*, they are the incentives and ignicles, and the bellowes to kindle sinne in thy heart, whereas were they heavenly, they would kindle zeale in thy soule. *Hier. Epist. ad Demetriadem.*

The second meanes is *a constant practice of godlinesse. Motus est causa caloris*, sayes the Philosopher, Motion is the cause of heat. Be ever in *action*, if thou wouldest be zealous, be alwayes stirring in the works of religion and godlinesse: you shal see men labour and toile naked in their shirts in frost and cold, and be hot for all that. Labour stirres up the spirits, and heateth the blood; labour will not suffer a man to bee cold; if *Peter* had been rowing in his boat, when he stood still in the high Priests Hall by the chimney corner, he had had little need of that fire to have heated him: and therefore, if thou desirest to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conscience, and repenting of thy sins, and labour in praying and calling upon God, this will kindle the heat of zeale in thee, *Aske and yee shall receive, that your joy may be full. Joh.* 16. 24. marke that, your joy may be full. your 2. *A constant practise of godlinesse. Philos.*

comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeale is the fulnesse of every affection in its kind.* O, sayes one, I am so dull, and so dead, I pray indeed, but my prayers are dead; and I heare, but my hearing is dead, I see my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I doe, and I am so dead, Lord what shall I doe? dead art thou? and doest thou wonder thou art dead? thou wilt not labour to be quickened, thou art loath to be at the paines to be quickened, thou goest idly to worke. *Otium mors est, & vivi hominis sepultura*, as *Seneca* speaks, Idlenesse is death, idlenesse is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickened. When *David* was poring and blundring, and looking upon the vanity of his mind, O he was as dead as a timber-logge, it deaded his soule quite and cleane to see his corruptions, but what does he doe? hee laboured with God, against it, he laboured with fasting and meditating, and praying againe and againe, that the Lord would be pleased to quicken him, nine times in one Psalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way*, Psal. 119. 37. *Quicken mee, O Lord, according to thy Word*, in one verse. *Quicken mee according to thy judgements*, in another verse. *O Lord quicken mee according to thy judgement*, in another verse. *Quicken thou me, O Lord, according to thy loving kindnesse.* Againe, *Quicken mee after thy loving kindnesse.* Againe, *Quicken mee, O Lord, according to thy Word*, in another verse. Hee never would

Seneca:

Psal. 119. Verse 154. Verse 156. Verse 149. Verse 159. Verse 88. Verse 107.

let his heart alone, till he had gotten life and ſpirit, and quickning againe. As long as thou art lazie in good duties, no wonder though thou bee dead, labouring and ſtriving in good exercises wil heat a mans ſoule, and make it more zealous.

The third meanes is keeping good company, as *Cleopas* was heated by being in Chriſts company, *Did not our hearts burne within us*, ſayes he, *while he talkt with us in the way?* Luke 24. 32. As the bawdy Poet ſaid of his ſweet-heart, *Accede ad ignem hanc*, Come to this fire; a whore inflames an adulterer, one wicked man heats another unto luſt, and to ſinne. So every child of God is a fire for to heat thee. Wouldeſt thou be zealous? ſort with Gods people, keepe company with the Saints, and ſuch as excell in grace and vertue. Two are better than one, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to helpe him up. Againe, if two lye together, ſayes the Wiſeman, then they have heat, but how can one be warme alone? *Eccl.* 4. 9, 10, 11. Doeſt thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly luke-warme; doe what I can, ſo I am, and ſo I am likely to be: alas doeſt thou ever looke to be otherwiſe, as long as thou canſt company with vaine perſons, ſuch as may bee, will talke of heaven now and then, but there's no heat nor warmth in their ſpeeches, they are dead-hearted themſelves, and ſo are their ſpeeches, dead and without life. O but I live in a place, that is wicked, and there's ſcarce one godly man in the houſe where I dwell, and I can finde none for to warme me. Doeſt thou ſo? ſo did *Obadiah* in *Ahabs*

3. *Keeping good company.*

Poeta.

Court, there was nere a good Courtier to converse with, and therefore what did hee doe? hee made use of Gods Prophets in private, 1 *King.* 18.4. and though hee might not be seene in their company for feare of loſing their lives, hee hid them in a cave, and there hee would have a bout with them in ſecret. Thou which neglecteſt the ſociety of the Saints, never expect to be zealous. *Thomas* was very faithleſſe and full of his doubtings: One reaſon was this, the Diſciples of Chriſt had meetings together, and *Thomas* was not with them, ſayes the text, *Joh.* 20. 24. The coales that lie together in the hearth, you ſee how they glow and are fired, while the little coales that are fallen off and lye by ſeparate from their company, are black without fire. If ever thou deſireſt to be zealous, make much of the fellowſhip of the Saints: thou canſt hardly come where two or three Saints are met together, but thou ſhalt find Chriſt in *the midſt of them.*

4 *Shunning occaſions of ſinne.*

The fourth meanes is *Shunning the occaſions of ſinne.* *Moſes* would not leave ſo much as a hooſe behind him in Ægypt, *Exod.* 10. 26. that there might be no occaſion for the people to turne back into Ægypt; had he left but a hooſe behind there, that were an occaſion to goe thither to fetch it. *Abraham* would not take ſo much as a threed or a ſhoo-latchet of the King of Sodom, when he offered him, leſt there ſhould be any hint to the fleſh, to diſtruſt in God. Thou canſt never be zealous, unleſſe thou *ſhun the occaſions of ſinne*: if the heart have but an occaſion once to be vaine, its a thouſand to one, but ſo it will be, deadneſſe will ſteale on't upon the leaſt occaſion. Give a theefe

Gen 14.23.

but

but an *occaſion* of having a bootie, his fingers cannot hold. When *David* had given *occaſion* to the enemies of the Lord to blaſpheme, the Lord told him he would puniſh him, 2 *Sam.* 12.14. Why? becauſe if they had but an occaſion, they would be ſure for to take it. Let no man put an occaſion to fall in his brothers way, *Rom.* 14. 13. Alas, if the fleſh have an occaſion, it will lay hold on't: it is not enough to keepe out of a ſin, but thou muſt goe farre from it; not only from ſin, but alſo from all occaſions of ſin. Keepe thee farre *from a falſe matter, Exod.* 23.7. One thinks, I may goe ſo farre and not ſin. Thus farre I may doe, and ſo farre is this lawfull; but let me tell thee, if thou goeſt ſo farre, thine owne heart will have occaſion to goe further, and then thou art undone: *Nimiâ licentiâ ſumus omnes deteriores*, ſayes *Terence*. We are all the worſe for taking too much liberty: if once it be an occaſion to the fleſh, thou art gone. Zeale cannot abide the occaſions of evill: the leaſt occaſions will choake it.

Nemo in tutum, periculo proximus.

Terent.

The fifth meanes, is to *eſchew the beginnings of ſinne*; *Peter* did but begin to rebuke Chriſt, Maſter ſpare thy ſelfe, he *began* to rebuke him, ſayes the text, *Matth.* 16.22. but Chriſt did ſo hate the very beginnings of that ſin, that he ſaid, *Get thee behind mee Satan*. The Devill was in that beginning of ſin. The Scribes and the Phariſees *began to* reaſon, ſaying, *Who is this that ſpeakes blaſphemies?* And Jeſus condemned theſe *beginnings* of reaſonings, *Luke* 5.21. Thoſe that were invited to the Feaſt in the Goſpell, they came not, but fell to excuſes, and were caſt into utter darkneſſe for their labour. But how came they to fall into that ſin? the

5 *Meanes to eſchew the beginnings of ſinne.*

Vigilandum eſt maximè tentationis initio Greg.

the Scripture shewes plainly, because they did not eschew the beginnings of the sin; they all with one consent *began* to make excuse, *Luke* 14: 18. *principiis obsta*, set thy selfe against the beginning of sin; if thou suffer thy heart to begin once, it will be sure to goe farther. The Spirit of God hath a good phrase, fall into sin. He that stands, let him take heed lest he fall: a man that stands upon a high rock, if hee doe not looke to the beginning of his fall, he cannot stop himselfe till hee is quite fallen downe to the bottome, and if not by meere hap he catch hold somewhere, which it's a thousand to one if ever he doe, if he doe not, I say, it is a wonder if he break not his neck. Thou canst never have the life of grace in thee, unlesse thou take heed of the *beginnings* of sinne.

Exhortation to be zealous.

Be exhorted all yee that faine would feare God, to be zealous.

1. *Else you can never be revenged on your worst enemies.*

First, consider, ye *can never be revenged on your worst enemies*, unlesse ye be zealous; yee would be glad to bee revenged on your sworne enemies. *Sampson* begged hard of the Lord that he might be *revenged on* the Philistims for his two eyes; but thou hast worse enemies than the Philistims were to him: *Sin*, the *world*, the *flesh*, and the *Devill*, these are the worst enemies that ever mortall man had, it is good to be revenged on them; thou canst never be revenged on them, except thou bee zealous; there's no enemie besides that it is lawfull to bee revenged on, but only upon these, on these thou mayest lawfully: these have done thee much spight, they have brought thee into the estate of wrath and damnation, they have made thee accursed, and lyable to hell torments for ever, they

they have pluckt out the two eyes of thy soule; now if thou wouldst be zealous, thou mayst be revenged upon them. The Apostle puts zeale and revenge together, yea, what *zeale*, yea, what *revenge*, 2 *Cor.*7.11. If thou beest zealous, thou mayest be revenged upon sin that hath done thee such mischiefe: it hath troubled thy peace, defiled thy conscience, disabled thee from worshipping of God, hindred many good things from thee. Never hadst thou any hurt, or any sorrow, or any evill, but thou mayest thanke sin for it: just cause hast thou to be revenged upon sin; there is an inbred desire of revenge in a man upon those that wrong him; the Heathen could say,

Est vindicta bonum vitâ jucundius ipsâ. Iuvenal. Sat. 13.

Revenge is sweeter than life it selfe: Here it is true, and no where else. All other revenge is a damnable premunire against God, *vengeance* is mine, sayes he, and who is he that revengeth himselfe to intrench upon Gods right? but here revenge is commanded, yea its sweeter then life: here revenge and spare not, and this is the way, get zeale & be as hot as a furnace in anger against sinne, and beat it as *Moses* did the Israelites Calfe, into dust and powder; hath thy filthy cosening heart deceived thee so often, hereby thou mayest be revenged on it, be zealous to search it, and curbe it, and tame it; have thy lusts beene greedy, and proud, and sensuall; this humour they must have, and this fashion they must follow, and this pleasure they must take, and this liberty they must use; O if thou wouldest be zealous, thou mayest easily be revenged on thy lusts: hereby thou mayest be revenged on the devill, and spight

his

his kingdome to advance Christs: hereby thou mayest be revenged on thy *flesh*, that hath plaid the traitor so often with thee, thou mayest afflict it, and master it, and block it, and subdue it: hereby thou mayest tread upon the *world*, that hath so often ensnared thee, thou mayest scorne it and contemne it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayest trample Sathan under thy feet. It is a strange thing how little men study to be revenged on these enemies; let our owne brother give us but a crosse word, we are at daggers drawing to be revenged; but the Devill may baffle us, and the Devill may tempt us, and beguile us, we put it all up: let a servant but anger us a little, and offend us but in a piece of service, or an errand, ô we are so revengefull and ready to make them smart for it! but sinne may crosse us in our soules, and rob us of Christ, and deprive us of grace, and mercy, and peace, and all; yet we are good friends with it, we take nothing amisse; alas these men are monsters and mad men, one day thou shalt see that sinne and thy lust, and Satan whose temptations thou hast been led by, &c. they are the worst enemies in the world; and if ever thou desirest to be revenged upon them, O endevour to be zealous.

2 *Zeale inables us to doe good unto others.*

Secondly, consider thou wilt never bee able to doe good unto others, unlesse thou bee zealous. When men goe dreamingly on in religion, they can never do good upon others: what do others thinke? they thinke basely and meanely thereof, as if it were a matter of nothing: but when they see a man zealous, this affects them indeed, if any thing

thing will do it. When a man is zealous at a game he laugheth exceedingly, he is as merry as hee can ſtand on his leggea: another man that ſhall ſee it, will bee apt to demand what fine merry pleaſant game is that? ſo it is with ambitious men, when a man is zealous for a living, hee rides through thick and thin, through froſt and ſnow all the night long, this friend he ſeekes to, and that nobleman he flyes to, to helpe him in his ſuit: what will folkes ſay? certainly he is going about ſome great living or other, he is ſo eager about it. So if thou wouldeſt be zealous for God and fervent in religion, men would be compelled to conceive better of godlineſſe, and of Chriſt, then thou mighteſt provoke others to godlineſſe. Zeale is a *provoking grace. Your zeale hath provoked* very many, 2 *Cor.* 9. 2. As zeale in charity provokes, ſo does zeale in every good worke provoke. Where *Theodoret* obſerves the wiſdome of *Paul*, for he provokes the *Macedonians* by the zeale of the *Corinthians*, and the *Corinthians* by the zeale of the *Macedonians*; for zeale does mutually provoke one another. O what a deale of good mighteſt thou doe in the houſe where thou dwelleſt, in the pariſh where thou liveſt, in the countrey where thou art, if thou wouldeſt labour to be zealous! I knew an old man, whether he be dead now or alive, I know not, that uſed conſtantly to go to the labouring men in the field, and catechize them and poſe them in religion as they were reaping and working; he would go to mens ſhops where hee was acquainted, and ſtirre them up to have care of their ſoules, and by this meanes brought above forty

Theodoret. in locum.

forty men and women to seeke out for Heaven, that before had no more care that way, then if they had beene like a company of beasts. Would'st thou not be glad to do good? thou wilt never be able to do it, except thou be zealous. *Paul* had women, and sundry private Christians, that are said to labour with him in the Gospell. This, this beloved, would cause religion to thrive here among us.

3. *Peoples zeale encourageth Ministers.*

Thirdly, consider I pray you, thou wilt *discourage us that are Gods Ministers*, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us go cheerefully on in our callings. When *Titus* told *Paul* the fervent minde of the *Corinthians*, it encouraged the Apostle, when he told us your fervent minde, we rejoyced the more, 2 *Cor.*7.7. τὸν ὑμῶν ζῆλον, so it is in the Originall, when hee told us your zeale: Saint *Paul* was cheared to heare that. What greater discouragement to a Schoolemaster, then that his Scholars should be dull and not profit? What greater disheartning to a Captaine then that his Souldiers should be fainthearted, and without life? and what greater *griefe to a Minister*, then that his people should be senselesse and liveleſſe? it made *Ieremy* weary of his life: it made the Prophet *Micah* lament bitterly. Woe is me, I am like the Grape gleaners: it made the Prophet *Isay* cry out, I have laboured in vaine: on the contrary, when the people are zealous and forward, and drink in the words of eternall life with all greedinesse, and bring forth fruit with abundance, this makes a Minister go merrily on in his function. *Zelo ecclesia Dei congregatur*, saith Saint

*Mich.*7.1.

Ambros.

Saint *Ambrose*, it is zeale that does gather a Church, the zeale of the Minister, and the zeale of the people; the Lord quicken us in his mercy, that we may encourage one another daily: let us be encouraged by you: when ye are reproved, be not offended. You thinke the Minister spights you, alas we have no reason to wish any of your fingers to ake, much lesse to wish that your soules should perish. When *S. Paul* commanded that the incestuous *Corinthian* should be delivered to Satan, did he wish him any hurt? No: deliver him unto Satan, sayes he, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 *Cor.* 5. 5. ὃ δεῖν οὕτως ἐφίλει τὸν πορνεύσαντα, ὡς Παῦλος, &c. sayes *Chrysostome*. No mortall man loved that offender in *Corinth*, more then *Paul* did, sayes he, when he would have him delivered unto Satan. It was only that he might know he was a damned wretch unlesse he amended, and that the Devill should have him unlesse hee were humbled. What was his reason? his reason was this, *that his soule might be saved* in that day: O the Minister preaches damnation so often, he is unmercifull to our soules. O my brethren, we intend you the greatest mercies of heaven in so saying, it is, that ye may not runne into damnation, but may repent and believe the Gospell. Doe not thus discourage us whom God hath sent to you as his Ministers to labour in the word and doctrine among you, but stir up your selves to be zealous in hearing and obeying, that we may give up an account of your soules unto G o with all cheerefulnesse.

Chrysost.

Fourthly

4 Zele makes a man excell. Proverb.

Fourthly consider, you *can never be excellent*, if *ye be not zealous*. A Christian should strive to excell: *aut Cæsar, aut nullus*; nothing but the best should suffice a Christian. Wouldest thou then be excellent? get this same zeale: zeale runnes after the best things, *Covet earnestly the best gifts*, 1 Cor. 12.31. The Word in the Originall is ζηλοῦτε. Be zealous after the best things: wouldest thou be excellent in prayer, and excellent in the duties of religion? be zealous therein. A Christian is like fire: fire mounts up absolutely aloft, and ascends above all. So does a Christian: he is better then all the men of this world put them all together: like *Iob*, there is none like him in all the earth. Every man else faine would be excellent, a *worldling* strives to excell others in wealth, a *polititian* to excell others in wisdome, a *scholar* to excell others in learning, a *tradesman* to excell others in his profession. He is of a base spirit that does not desire to excell in some thing: and shall not a Christian then desire to excell in grace?

5 Zele makes men like Angels.

Fifthly, consider I pray, who ye may be like if once ye be zealous; *ye may be like unto the Angels of heaven*, they are spirits and flaming fire, saies the Apostle, *Heb.* 1.7. if thou art zealous for God, thou art a bodily Seraphim; though thou canst never bee without sinne as long as thou livest in this world, yet as *Gregory* speakes, in the mouth of zeale thou mayest swallow up thy sinnes; nothing will devour and consume sinne so well as true zeale. O get a coale of this fire then from Gods Altar, and heat thy heart with it, and while thou mayest be like the blessed Angels of God, be not like the brutish sons of the old *Adam*. Zeale

Gregor.

is

is it that maketh an Angell to be an Angell. *Angeli sine zelo nihil sunt*, sayes *Ambrose*, the Angels are nothing without zeale. If thou hadst zeale unto God, then thou mightest be like unto Angels. *Ambros.*

Sixtly, Consider what infinite need thou hast of true zeale. Suppose a great frost, and a tedious cold winter were a comming, and then no fireing were to be had, would not men buy as much fewel as they could get, and stacke it, and store it, that they might have it at their need? otherwise they were not able to live, nor to dresse their owne sustenance, they would certainely starve if they should have no fireing in such a cold time. Beloved, I speake to such as have eares to heare, there's a cold time of religion a comming, and the wrath of God is ready to breake forth, to plague mens soules with key-coldnesse this way, because they have despised the zeale of the Lord, and no firing to be had then, God knows how soone the power of Gods word may be taken from us. You who love your owne soules, looke about, lay up some fireing, and be not slothfull in this businesse: doe all diligence to store up grace for your selves, this will helpe you to zeale, not *slothfull in* businesse, *fervent in* spirit, *Rom.* 12. 11. ζεοντες, so it is in the originall, zealous in spirit: If ye will not be slothfull in businesse, ye shall quickly be zealous in spirit. O get quickly the spirit of prayer, to bee zealous in prayer by faith, it will bee the best string to your bow, it will bee your only thing left, nothing left you but prayer in secret unto God: had not ye need to be diligent for that? when a poore cripple hath nothing to trust to but only his begging, he will ply that. When a poore day- 6. *We have great need of zeale.*

day-labourer hath never a foot of ground, nor house, nor any thing but only his fingers ends to maintaine him and his family, he will be sure to imploy them; alas if he should have a wound in his hands, or he should lose the use of his fingers, what shall he doe? when a mans house leanes mainly upon one pillar, he will look to that pillar. Thus it is with thee. Thou shalt have little else besides prayer, thou must get it out of thy fingers ends. Now we that are Gods Ministers study all the weeke long how to quicken you here when ye come to Gods House, while ye are thinking of other matters: but if God should once take away us from you, all the worke lyes upon your backs, and yee have little else besides prayer and Gods Word for to helpe you. O therefore bee not slothful in this businesse, get a sure hold in Christ, that ye may be able to hold in the evill day. No matter though the world doe deride you; for if ye have true zeale, sayes *Chrysostome*, ye will feare praise or dispraise no more than if you were all alone in the world, and no man besides you. If no perswasions can prevaile with thee to the trading for this zeale that I speake of, heare what the Lord Jesus doth peremptorily threaten: It shall come to passe that I will spue thee out of my mouth.

THE

THE THIRTEENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

Hitherto I have shewen how the affections must be set upon God, and especially the zeale of them. I have shewen the wofull estate of that soule, that doth not set its Affections this way, together with sundry uses of the point. Now let mee perswade you with motives to this duty, namely, to set your affections on God. The Apostle in this place useth five strong perswasions hereto, as the words may also be construed. *In the text we have these Motives to set our affections on God.*

1. *Because else we deny our interest in Christs resurrection.*

First, By a strong obtestation, as a mother perswades her childe, as ever thou art my childe doe this for me. If *yee then be risen with Christ*, seeke those things that are above. If yee be risen with Christ, set your affections on things above, q.d. as ever ye be risen with Christ, doe it, as he beseeches the Philippians. If there be *therefore any consolation in Christ*, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my Joy, *Phil.* 2. 1, 2. q.d. as ever ye acknowledge any comfort in Christ, as ever ye beleeve any communion of the Holy Ghost, any mercies and bowels in God, fulfill this exhortation: this is a strong perswasion indeed; for if this cannot prevaile with you, yee deny all the comforts of Christ, yee deny all communion of the Spirit, yee deny all the mercies of God, and therefore it is strong, as a mother counts it a strong intreaty to her child, as ever thou art my child, as ever thou takest me to be thy mother, obey me in this; for if her child will not yeeld, he must needs deny the wombe that bare him, and the pappes that gave him sucke. Wilt thou deny the Lord Jesus? wilt thou *deny his resurrection*, and all interest in it? If thou wilt not deny it, set thine affections on God, as ever thou art risen with Christ, be sure for to doe it. Wilt thou set thine affections upon the things of this world, when Christ intreats thee as ever thou art his, to set thine affections on him?

2. *Because we are dead to the things of this world.*

Secondly, The Apostle here perswades by a strong argumentation; for ye are dead, sayes he, verse 3. Set your affections on things above, not on things on the earth, for yee are dead, *yee are dead to the things* of this life; will ye set your affections

ctions to those things ye are dead to? ye are dead to the things of this life, if yee bee Christs, and therfore not set your affections on thē; *mortui non mordent*, as we say, dead men bite not one another with slanders and reproaches; did ye ever see a dead man goe up and downe drinking and blowzing, whoring and gaming, and carking and caring? Ile assoone beleeve that a dead man can doe this, as a true Christian. I confesse that corruption may carry a good Christian into sin, but he *is dead to these courses*, hee cannot set his affections hereon, he is dead; and will ye set your affections on the things of this world, now yee are dead? Bring a child of God to your drinkings, and your whiffings, his affections are dead, he hath no heart to them: bring him to your sportings, and your vaine merriments, and your fooleries, you shall see him so dead to them, that ye shall have no delight in his company. S. *Paul* makes this an argument *ab absurdo*. How shall we that *are dead to sin*, live any longer therein? *Rom.* 6. 2. How is this possible? I shall as soone beleeve it, as that a dead man should walk along your streets in a winding-sheet: What? know you not this, sayes he? what a Christian, and yet his affections on such courses as these? this is impossible, how shall ye? So that this is another strong perswasion, because yee are dead, therefore set not your affections below,

Thirdly, the Apostle here perswades by a strong reason, Christ is your life, verse 4. Life is sweet, it is true, and a mans affections are strong to his life, *vestes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are

3. *Because Christ is our life. Vt vitem redimas. Horat.*

strong set to life. Now Christ is thy life, or else thou art but a damned wretch: if thou beest a true Christian, Christ is thy life, and wilt not thou set thine *affections on thy life*; his Commandements are thy life, his Word is thy life, his ordinances are thy life, his promises, his favours, his blood, are thy life, and wilt thou not set thine affections on thy life? If thou beest a true Christian, thou'lt pray for life, and repent for life, and sanctifie the Sabbath for life, and put up an injury, and be obedient to God for life, all thine affections conspire together for life: thou lovest thy life, and thou desirest thy life, and thou rejoycest in thy life, and thou feares't that which is hurtfull to life, and hatest that which is contrary to life, all thine affections will be to thy life; and therefore set thine affections on Christ, for he is thy life.

4. *Because Christ will bring us to glory.*

Fourthly, The Apostle here perswades by a strong deduction. When Christ shall appeare, then yee also shall appeare with him in glory, verse 4. this is an excellent motive to set thine affections on God, *because he will bring thee to glory*, every man affects glory. Now all the glory of this world is *a blaze*, as our proverb is, a good proverb it is, it is but a *blaze*, and not worthy thine affections, none but base hearts will affect this; thou art the child of wrath & damnation from thy cradle to the coffin, thou art going to hell and confusion, if thou beest not a new creature in Christ: and wilt thou affect to be a Gentleman, affect to bee a Knight or a Lord? wilt thou affect to get credit, and honour, and repute among men, to be praised by mens mouthes? this is even as if a theefe should affect credit as he is going to the gallowes. Set

thine

thine affections then *upon God and upon Christ*: when he appeares hee'l helpe thee to a kingdome of glory. Christ is the King of glory, who is the King of glory? It is the Lord of hostes, he is the King of glory; set thine affections on him then. The vulgar have a pretty saying, He that is in favour with the King, is halfe a king. What may not such an one doe? what may not such an one have; if he be in favour with a King? *potens potentum amicitia*, Potent is the favour that a man hath with him that is potent. And therefore set thine affections on Christ, let thine affections be in favour with Christ; what is it that then thou canst not have? thine affections are potent, if they be in favour with him; all power is given to mee in heaven and earth, saies Christ, *Matth.* 28. 18. Christ is very potent: if thine affections be not set on him, he is potent enough to damne thee; if they be, he is potent to save thee, and when he appears, then shalt thou also appeare with him in glory.

Fifthly, The Apostle here perswades by a strong illation or inference, Mortifie therefore, saies he, mortifie your earthly members, inordinate affection, &c. vers. 5. marke, he cals the affection, when it is not set aright upon Christ, he calls it *inordinate affection*; if thine affections runne more after the things of this life, than after Christ and his Word, and his Commandements, and his Ordinances, thine affections are disorderly, they are all out of order. Order is to bee observed in all things, and wilt thou suffer a disorder breake in upon thy soule? disorder turnes all topsie turvie; disorder will undoe a whole Kingdome: if a Kingdome bee out *of order*, it must needs goe to

5. *If our affections be not set on Christ, they are out of order.*

wracke. If a family be out *of order*, it must needs be brought to nought; nothing can stand without order, no art can consist without order; and certainly thy soule cannot stand without order; if thine affections be out of order, thy soule is in civill warres, and cannot stand, but must perish. Now if thine affections be not set on God, they are all out of order. What's the reason that men are so forgetfull of their soules? if their bellies doe hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to dispatch them; but their soules may perish and bee damned, they doe not remember them: VVhat's the reason of this? their affections are out of order. *Ordo est mater memoriæ*, Order is the mother of memory; a man can never remember his businesses, if all be out of order. Saint *Paul* rejoyced to behold their *Order in Colosse*, *Coloss.*2.5. he was glad to see that all their affaires were in order; why? then he hop't all would go well with them. *David* prayes God to *order* his steps: *Order my steps in thy Word*, and let not any iniquity have dominion over me, *Psal.*119.133. He knew that his lusts would be like masterlesse hounds, hee should have no hoe with them, if his soule were out of order, his lusts would dominiere, his iniquities would be unruly, if his heart were out of order. Order my steps in thy word, sayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas every lust will dominiere, every corruption will be like a masterlesse hound, as we say. *Job* saith, that death is out of order, *Job* 10.22. And *Aquinas* and other Divines

vines thence do obſerve that hell is out of order; and wilt thou ſuffer a *diſorder* to come among thine affections? alas they will be ſo buſie about the things of this life, that thou ſhalt finde no while for better imployments, no while for repentance and amendment, no while for bethinking thy ſelfe of thy wayes to provide for thy ſoul. Diſordered perſons are buſie bodies, ſayes the Text. We heare there be ſome among you that walke *diſorderly* among you, and are buſie bodies, 2 *Theſſ.* 3 11. If thine affections be diſorderly, they will be ſo buſie, that thou ſhalt never finde leiſure to trafique for Heaven, or the ſalvation of thy ſoul. Beloved, this muſt needs then be a ſtrong perſwaſion to ſet your affections above, becauſe otherwiſe thine affections are all out of order. Thus farre the Apoſtle here helpes us with motives expreſſed in the context.

That which the Apoſtle begins, let the theme of my Text go further in the ſame. Many and ſweet motives there are that we may be ſtirred up to this duty by, to ſet our affections on God. *Other motives to ſet our affections on God.*

The firſt motive is taken from the *eaſineſſe that our affections put us in to proſecute any thing we affect*: if our affections be ſet on a thing, they make it eaſie to proſecute; if thou affect the things of the world, thine affections make it eaſie to labour and to toyle, eaſie to riſe early, eaſie to ſit up late, eaſie to travell, and go through any other difficulty: the *covetous* man thinks his labour to bee eaſie, ſo he may gaine and get profit; the *voluptuous* man thinks it eaſie to hunt and to hawk, and ride himſelfe out of breath, ſo he may have pleaſure and delight. Take thine eaſe, ſayes the Rich man

1. *Becauſe it is eaſie to proſecute that we affect.*

man in the Gospel, take thine ease, eat, drink, and be merry, *Luke* 12.19. Hee thought it ease to pull downe, and to build up, ease to gather in his harvests and his wealth, ease to be an Epicure and a drunkard, and voluptuous, why? because his affections were set hereupon: is it so that thine affections are able to make any businesse ease, O set thine affections upon God, *repentance* will be ease, *mortification* will be ease, and selfe-deniall will be ease, and to suffer all the reproaches of Christ will be ease, if once thine affections were setled that way; knowledge is ease to him that understandeth, *Prov.* 14.6. The scorner seekes it, sayes *Solomon*, and he cannot finde it, the worldling seeks it and he cannot finde it; it is hard sayes one, to know how to pray and be holy, it is hard sayes another, to know how to repent and give over my sinner, and be strict, and I cannot doe it. No? that is *because thine affections are bent another way*: but if thine affections were set upon Heaven, this knowledge were ease. Come unto mee ye that labour, sayes the world, I will make it ease to travell, and carke, and care; come unto me, sayes pleasure, I will make it ease to be merry and to laugh: come unto me sayes the flesh, I will make it ease to bee revenged on him, that does wrong thee; I will make it ease to obtaine this and that. So sayes the Lord Jesus, Come unto me ye that labour, and I will give you rest, my *yoke is ease, Matth.* 11.30. What ever thou affectest, come to it, and thou shalt finde it to bee ease. A man would wonder how the labouring man will sweat and worke till he is faint, to get a little maintenance, the reason is this, *he affects it.*

One

One would wonder what dangers *Alexander* did runne through, to enlarge his kingdome and his power, the reason is this, *he affects it*. One would wonder how *Baals* Priests cut themselves after their manner with knives, and with lancers, til the blood gushed out upon them, 1 *Kings* 18. 28. the reason was this, *they affected will-worship*. Any thing is easie when a man does affect it: wouldest thou perswade a man to any hardship under Heaven? do but turne his affections unto it, and thou hast prevailed: *Flectere est victoria*, sayes *Austin*, doe but bend a mans affections, and thou hast prevailed with him. O sayest thou, I finde it so hard to be heavenly, so hard to be zealous, so hard to depend upon God; what is the reason of this? thine affections are earthy; if thine affections were set right, it would be the easiest of tenne thousand. My heart hath such a haunt, and I finde it so hard to break my selfe of it; I am cholerick, and I finde it so hard for to bridle it; I am poore and afflicted, and I finde it so hard for to beare it; alas, alas, it is the easiest thing in the world, if thine affections were to it. Wouldest thou not be glad to count it to be easie to serve God, easie to walke in all holinesse; no such treasure as to live at ease, as we say. I know thou wouldest be glad to finde it easie to abandon thy corruptions, and please God better then thou doest, O labour then to set thine affections on God, and all things are easie. Should we perswade thee to part with thy geegawes, thou art so loath, it is a hard task to perswade thee, that is, because thou wilt be proud still: should we perswade thee to discard wicked company out of thy house, thou

L. 4. c. 12. de doct. Christ.

thou keepeſt an Alehouſe, and thou art loath to thruſt them forth of thy houſe, that is, becauſe thou would-ſt faine have their cuſtome, thine affections are that way, and therefore it is not eaſie to perſwade thee, but ſet thine affections aright, and every difficulty is eaſie.

2. *A man is not ſhamed of what he affects.*

The ſecond motive is taken from the *ſhamelеſſeneſſe of the affections*: if thou beeſt once deeply affected with any thing, thou wilt never bee aſhamed of it. See a proud *phantaſticall foole* that affecteth his long locks, and his love locks. Every one that is ſober minded and ſees him, is ready to ſay, what a humorous foole is yonder man, what a ruffian he is? how like a Maſtiffe or a Bedlam does he look? yet the foole is not aſhamed thereof, becauſe he affects it. See a *light-headed wretch* that is ever a fooling, and ever a jeſting, and ever a toying, and playing, and this ſport, and that ſport. Every grave man that beholds him, is apt for to ſay, what a vaine man is this? I never ſaw ſuch a light headed ſot in my life; yet the wretch is not aſhamed thereof, becauſe he affects it. The *Swearer* ſweares, and is not aſhamed; the *worldling* covets, & is not aſhamed; the *mocker* mocks, and is not aſhamed; though every man in his wits that does view them, marvels at their madneſſe, and how deſperate they bee, all cry ſhame on them, yet they are not aſhamed, becauſe they affect it. Thou haſt a whores forehead, thou refuſeſt to be aſhamed, *Ier.*3.3. The whore whoſe affections are ſet on her lovers, and her adulterers, cannot be aſhamed, but ſhe dares go on for all the ſhame of the earth; why? becauſe ſhee affects them. *Nero* was not aſhamed of his villanies in the

the open market of *Rome*. *Vespasian* was not ashamed of his stinking covetousnesse by urine. If it be thus, O why doest thou not set thine affections on God, and on Christ and his lawes? thou couldest never be ashamed hereof, if once thou didst truly affect them. When *Davids* affections were stirred to dance afore the Ark of God, and put off his garment to do it the better, fie upon thee, fie upon thee, sayes *Micol*, fie for shame, what art thou not ashamed to make thy selfe vile on this fashion? I will be more vile yet, sayes he, if this be vilenesse to rejoyce before God, if this bee esteemed a vileneſſe, I will be more vile yet: hee could not be ashamed, because his affections were set upon Gods Arke. Out you Puritan, you are a vile companion, to be so precise as you are: you must be reproving and talking of the Scripture upon every occasion, out you hypocrite you, are you not ashamed to do thus? No, no, he is not ashamed, hee can never be ashamed: if this bee to be a Puritan, to bee holy and strict against sinne, I will be more a Puritan yet; if this be to be an *hypocrite*, to be labouring to draw others from their lusts, I will be a more hypocrite yet. If this be *singularity*, not to do as the men of this world doe, I will be more singular yet; I will speak of Gods testimonies and it were before Kings; and I will *not be ashamed*, *Psal.* 119.46. Impudence, and not to be ashamed, is a very great matter; if it be in sinne, it is desperate, it is a signe a man is desperately affected towards sinne; but if it be in good, it is admirable, it is a holy *kinde of impudence*, it is a signe a man is deeply affected towards good, so affected that nothing can make him ashamed;

ashamed. Never will a man be ashamed of that which he affects, sic for shame, will you be rich & take in such profits? will you be in such credit? sic, will you be a Lord and a Nobleman in such honour? will you be learned and gather so much knowledge? He conceives they are all fooles that say so; though peradventure they doe not affect such things, yet he does, and therefore hee will not be ashamed of them. So if thine affections be set upon Christ, thou wilt never be ashamed of his crosse, never ashamed of his badge, never ashamed of his Word. The children of the Devill are not ashamed of their abominations, they can drink, and be drunken, and vomit, and reele, and not be ashamed; they can be proud, and carnall, and have no more religion in them then the stock, and not be ashamed. *Agesilaus* will not be ashamed of his halting, *Philopœmenes* will not be ashamed of his deformednesse, when they hold it their credit to be thus as they were. O therefore set thine affections on God, and thou shalt never be ashamed of his wayes.

Agesilaus. Philopœm.

3 *Why it the affections be upon, they will hanker after that.*

The third motive is taken from the hankeringnesse of the affections. Look *what thou setteſt thine affections upon, that thou wilt hanker after.* If thou set thine affections on the things of this life, thy heart will so hanker after them, that they will haunt thee what ever thou goest about; they will haunt thee at prayer time, and haunt thee at Church time, they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Flie in *Albertus*, that was ever hankring after the bald head: though he flapt it off againe and againe, yet still it would be hankring, he could never

never be rid of it, it would stil be a hankring. Who would be thus troubled with his affections? hee cannot go by an Alehouse, but his *affections* water to go in; he cannot see a paire of Tables, but his *affections hanker* after a game; he cannot meet with an injury, but his *affections itch* to revenge; he cannot speak well nor do any thing which is commendable, but his affections must be swelling with pride. Who I say, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon paine of his heavie displeasure, nevertheless her affections did so *hanker after* her house, and her countrey, and her ancient acquaintance, that she looked behinde her, *Genesis* 19.26. Her carnall affections did so haunt her every step shee tooke, that they never lind till that she lookt back. They are greedy dogs, they look to their owne way, *Isay* 56.11. Thine affections if they be not set right, they are like *greedy dogs* in the Kitchin, that are ever looking to the platters, be the Mistris eye never so little off, they are licking instantly. So thine affections are ever hankring after that which thou affectest: and therefore thou art best to set thine affections on God, for look where they are set, there they will be hankring. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day shall a man *looke to his Maker*, and his eyes shall have respect to the Holy one of Israel, *Isay* 17.7. At that day, that is, when God shall convert them, then their hearts shall ever be hankring and looking after God. Oh then set thine affections on God, if ever thou desire

fire thy heart should hanker after God. It is the brand of a wretch, thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankring after thy pleasures and thy copesmates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and Prayer tedious, and godly discourses are tedious unto thee: why? because thy minde hankers about other gates matters, as long as it is thus thou canst not be saved. Looke unto me, sayes Christ, and be ye saved all the ends of the earth, *Isay* 45.22. Ye can never be saved, unlesse ye hanker and look after me, sayes the Lord; as the *Heliotropye* or the turne-sol that ever looks towards the Sunne, so a gracious heart does after the Lord. God counts it an honour unto him, that the soule should be ever a hankring and ever a looking after him; *Æstimari nos putamus toties, quoties aspici*, sayes *Seneca*; it is a true saying; we think we are esteemed when men do look after us: So God counts it an honor to his Majestie, when our soules do hanker and look after him. It is true, the things of this life may chance to draw away our mindes now and then, and make us look after them, but if we have any grace, so much as the graine of a Mustard seed, our soules will ever be hankring and looking after God. So it was with *Ionas*, though his corruptions had made him to look off from God, nevertheless he could not abide to be in that case, his heart is againe looking and hankring after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and strength yet to be resolute for God, *Yet will I look againe towards thy holy Temple*, *Ionah*

Seneca de tranq.

Ionah 2.4. Let God afflict me, I cannot but look to him; let God fling me into the Whales belly, I cannot but hanker after him; let him cast me into the belly of hell, yet will I look againe sayes he: his affections were set upon God, and therefore did his heart ever hanker & look after God. This is a sweet motive to perswade us: if we would once set our affections on God, our soules would ever hanker and look after God.

4 *Our affections spurre us on to what we affect. Melan. in Ethic. Ludov. Viv. l. 3. de anim.*

The fourth motive is taken from the spurrings of the affections, *they spurre a man on to that he affects*: they are *animi calcaria*, as *Melanthon* does call them, they are as it were the spurres of the soule. What is the reason that men go on in any businesse like lazie jaded Asses? sayes *Vives*, because they have no affection to it. What is the reason they goe so sluggishly on to good duties, they sit so senselessely still in their seats at a Sermon, they kneele so lumpishly & dead-heartedly in prayer to God? because they have no spurres in their sides, they have no affection to these things. Now if we would set our affections on God, we should feele in our bosomes a certaine spur that spurs us to every good word and work? a gracious heart is said to *stir up it selfe*, *Exod.* 36. 2. God counts those prayers no prayers, that are not full of these spurrings and stirrings; there is none that calleth upon thy name, that *stirreth* up himselfe to take hold on thee, *Isay* 64.7. Doest thou call upon God, and hast thou no spurrings nor stirrings in the duty, doest thou not spur up thy selfe to pray with good life? the Lord sayes thou doest not call upon his name at all. As ever thou desirest to be stirred up and spurred on to

good exercises, set thine affections on God, they are the spurres of the soule: the soule goes cheerefully on, when it goes with affection.

5 The fifth motive is taken from the heartinesse of the affections; and therefore the heart is many times and often in Scripture put for the affections. My heart, sayes *Deborah*, is towards the Governours of Israel, *Judges* 5.9. that is, mine affection is towards them. O ye *Corinthians*, our mouth is open unto you, our heart is enlarged, 2 *Cor.*6.11. that is, our affections are enlarged. Look what ever thou affectest, thy heart is set upon it; this motive is strong to perswade, for if the affections bee in a manner the very heart of the soule, this may well move us to set our affections upon God; wilt thou settle thy heart any where else but only upon God? O how heinously does the Lord take it at thy hands, that thou hast no more heart unto him? He gives thee his Word, and thou hast no heart to it; hee gives thee his Sabbath, and thou hast no heart to it; hee gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandements, and thou hast no heart to them. O the Lord is so angry with thy soule, that he cals thee a foole and a sot, and he repents that ever he hath vouchsafed these things to such wretches as thou art. Wherefore is there a price in the hand of a foole to get wisdome, seeing he hath no *heart to it*, *Prov.*17.16. Wherefore sayes God, and to *what end is a price put into* your hand to get wisdome? Yee might have gotten wisdome a long time, or ere now, how to be new creatures and in Christ, how to get grace, and peace, and mercy with God; yee

have

have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, strength, life, liberty; ye have had a faire time to get grace and holinesse in Jesus Christ; prices have beene put into your hands, but ye have had no heart nor affection to them. The Lord is exceedingly wroth with you, he casts the foole in your face, and repents that ever hee hath lent you these things; wherefore is a price put into the hand of a foole, seeing he hath no heart to it? no heart nor affection to make use of it. Wherefore? sayes he, to what end? wherefore is a price put into a fooles hand, that sees not the worth of it? better he had beene sent to hell quick and never heard Sermon: better hee had beene damned many yeeres since and never had the meanes. What will yee bee drunkards in spight of preaching? and adulterers, and fornicators, in spight of Gods threats? mockers, and despisers of them that are good, lovers of pleasures more then lovers of God, in spight of the Lord Jesus? Oh this does wofully provoke God, that ye should have no more heart nor affection to these things then ye have. Set your affections then upon God, if ever ye will be wise to escape the vengeance to come; your affections are your heart, be not so rebellious as to deny your heart unto God.

6 *Affections are the softnesse of the heart. Philo. Iud. l. de sacrif. Ab. & Cain*

The sixth motive is taken from the softnesse of the affections; the affections are the softnesse of the heart, *Affectus sunt femineus animæ partus*, sayes the Philosopher, they are the feminine and

softly brood of the heart. Thy heart is a soft heart where thine affections do stand; if thine affections be set upon the things of this life, thy heart is a soft heart thereunto, thy heart is sensible of every profit, sensible of every vaine pleasure; the things of this life can easily sink downe into thy heart, if thine affections be to them. O let thine affections then be set upon God: what wilt thou have a soft heart to the world, the things of the world may easily work on it? and wilt thou have a hard heart to God, that he may not work on it? *Hardnesse of heart* is an argument that a man is damnably and desperately impudent, and will neither obey God nor his Ministers. So God tels *Ezekiel*, the house of Israel will not hearken to thee, sayes he, for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted, *Ezek.* 3.7. When their hearts were once hardned, they were so impudent, that they would not hearken and obey the Ministers of God, nor God himselfe. This is a lamentable condition then thou art in: if thine affections be earthy and carnall, thy heart is quite hardned to Godward. Now then my brethren, we see here the reason why ye can refuse to obey, and be divorced from your sins: wee see the reason why ye neither yeeld to God, nor his Ministers, this is the reason, sayes God, ye are impudent, and your hearts are desperately hardned. And this is the brand the Holy Ghost sets upon you; when your hearts are thus hardned, he cals you plainly, wicked men, and wicked women. A wicked man hardneth his face, *Prov.* 21.29. Is it not a pitifull thing that a man should go to hell, and have

no

no remedy to deliver him? to be damned, and have no remedy in the world to escape it? in such a case is thy soule, whose heart is thus hardned. He that being often reproved hardneth his heart, shall be destroyed *without remedy*, *Prov.* 29 1. Hast thou not beene often reproved? I know thy conscience can tell thee thou hast beene often reproved; hast thou not hardned thy heart? I know thy conscience can witnesse that thou wouldest not leave off thy courses, but hast hardned thy heart to this day, thou knowest I say true: well then, reade what a pitious condition thou art come to, there is no remedy for thee to avoide the damnation of hell; thou shalt be destroyed without remedy, sayes God. I confesse there is a remedy, but he shall be destroyed without it. The remedy that God uses to deliver men from hell, is to reprove them for their sinnes, but thou putteſt off reproofes, the preaching of the Word, but thou doest disobey it, the blood of the Lord Jesus, but thou doest defile it, and wilt not lay downe thy corruption for it, there is a remedy but thou wilt not use it; no: thy heart is hardned, and thou shalt be destroyed without remedy: assure thy selfe of it, for the mouth of the Lord hath spoken it. I speak to you who speak evill of the good way, and call it all to naught; your hearts are all hardned on this manner; when diverse were hardned, sayes the Text, and *spake evill of that way*, *Acts* 19.9. They that speak evill of the wayes of God are all hardned. O, sayest thou, I do but speak against Puritans, and Hypocrites, God forbid I should speak evill of the wayes of the Lord: God forbid, yea God forbid indeed:

but does not thy conſcience witneſſe thou ſpeakeſt evill of the wayes of the Lord? Thou knoweſt the Lord commands exhorting and reproving one another, and thou ſpeakeſt evill of it: what hath he to do to reprove me? ſayeſt thou. Thou knoweſt God hath commanded us to walk ſtrictly, and preciſely, and purely, and thou ſpeakeſt evill of it: what muſt we be ſo pure forſooth? and ſo preciſe, and ſo ſtrict? Thou ſpeakeſt evill of the way of the Lord, and the Lord ſayes thou art the man that art hardned. I ſpeak to you that break the limits of God. God hath commanded you a great while ago to repent and beleeve, and caſt away the evill of your doings. Many dayes are paſt ſince ye were called hereto; yeſterday, and to day thou art called, and yet thou amendeſt not; thou art the man that is hardned. Againe, he limits a certaine day after ſo long a time, as it is ſaid, to day if ye will heare his voice, harden not your hearts, *Heb.*4.7. thou haſt broken this limit, and thou art not converted to this day, thou art the man that is hardned. I ſpeak to you who refuſe to amend your lives: ye do not only not amend, but alſo ye refuſe to amend, ye are the men that are hardned; they have made their *faces harder then a rock*, they have refuſed to return, *Ier.*5.3. When men refuſe to returne, they have hardned their hearts like a rock, and more too, ſayes the Text. Yee have refuſed, and it is not unknowne to your conſciences that yee refuſe, therefore ye are the men that are hardned; ye are the men that ſhall be deſtroyed without remedy. I pray God help you with a remedy, and awaken your ſoules, that yee may bee hardned no longer.

ger; for if ye be, ye shall be destroyed without remedy. I beseech you consider your poore soules, and understand, if perhaps ye may finde mercy. *Schola cujusque ordinis homines admittit*, sayes *Quintilian*, the schoole admits all sorts of scholars. So I may say of you, the Schoole of Christ admits all sorts of sinners among you. There is never a wretch among you all, but if now ye will be content to go to Christs schoole, yee shall bee admitted to learne. The Lord give you hearts so to do. O then set your affections on God; the affections are the softnesse of the heart, and this is the way for to soften them. *Quint.*

THE

THE FOVRTEENTH SERMON.

Colos. 3. 2.

Set your affections on things that are above, &c.

A Beginning hath beene made to perſwade you with motives that ye would ſet your affections on God. Five motives have beene noted that our Apoſtle handles in this Chapter: and ſix motives that the theme it ſelfe does afford you. Give me now leave to go on in the ſame point, and to helpe you with more. For if this point be not copious with motives, no point can be copious. All perſwaſion is by moving the affections, what ever the theme

theme be; now when the affections themselves be the theme, the matter of necessity must be copious and abundant: other motives remaine to set your affections above.

Other motives to move the affections.

The first is taken from the *everlastingnesse of the affections.* Our affections are everlasting in our soule, especially some of them, and those that are not, when the soule is in hell, the very want of them are a little hell to the soule, for there shall be no joy, no delight, no hope, no comfort, no love; and as the stomacke when it wanteth its meat, it devoureth it selfe, so these affections, when the matter is wanting, they shall eat up, and devoure up the soule. There's no matter in hell to joy in, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this shall vex the soule with weeping and gnashing of teeth: nevertheless, many of the affections, whether a man goe to heaven or to hell, *are everlasting affections*: joy, and delight, and love, and all the liking affections shall be everlasting in heaven: feare, and horrour, and hatred, and griefe, and despaire, and shame shall be everlasting in hell, there shall be weeping and gnashing of teeth, sayes the text, he does not say there shall be love or joy, &c. Now are the affections everlasting in the soule? know this, nothing but God can hold the soule tacke, as we say, everlastingly. It's true, we may affect meat for a while, & raiment for a while, and maintenance for a while, and houses, and wives, and husbands, and recreations for a while, till wee die; but when death comes, death takes off these objects for ever. If thine affections were mainly set upon these things; when these are all gone,

1. *From the everlastingnesse of the affections.*

gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* sayes of the wicked, though he had the world at will while he was living, yet sayes he, he shall perish for ever like his owne dung, they which have seene him shall say, *Where is he, Job* 20. 7. Before, he was at his pleasures, and his profits, and his businesses in the world, there he was where his affections did run; but now when his pleasures are all gone, his house, and his lands, and his markets are all gone, alas, where is he? He is now at a losse. *Zophar* knew well enough where he is when hee dyes, hee is in hell to be damned and tormented for ever; but he expresses it thus, to shew that now hee is at a losse. Set thine affections then upon grace and upon the feare of the Lord; for though thou dyest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his countrey, and his children, and his wife, and his house, and *Demetrius* said to him, How now *Stilpon*, where art thou now? art not thou at a losse now? οὐδῆτα εἶπε, *at a losse?* sayes he, No, no, I have vertue still, and righteousnesse still: so if thou shouldest lose meanes and maintenance, friends, stayes, hopes, health and all, thou couldst not be at a losse: were thine affections set upon Christ, thou would'st have thy faith still, thy comfort still, thy peace of conscience stil, assurance of heaven still. Thine affections are everlasting, and therefore set thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

Stilpon [illegible] περὶ [illegible] δ. ἀγωγ. [illegible] *in* [illegible]*ist.*

2. *From the infinitenesse of the affections.*

The second motive is taken *from the infinitenesse of the affections*; the affections are infinite, and therefore nothing in this whole world is able to satisfie

satisfie them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with increase, *Eccles.* 5.10. give him tens, he would be glad to have twenties; give him them, he could afford to have hundreds; give him them, he could desire thousands; when hee hath thousands, hee is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take mee a silly man, give him a Curateship, he desires a Vicaridge; give him that, hee desires a Parsonage; give him that, he desires two Benefices; give him that, he desires a Prebendary, an Archdeaconry, & then a Bishoprick; and if he were Pope of Rome, he were not yet satisfied. Take a voluptuous man, give him pleasure to day, he desires more to morrow, from *Cards* to the *Tables*, from them to *Bowles*, from them to *Huntings* and *Hawkings*, and so on, he is never satisfied till he dies; ἄφρεστά ἐστι τὰ πάθη ὡς τὸ πῦρ, sayes *Eustratius*, the affections are infinite, even as the fire: all the forrests, and all the woods, and all the fewell under heaven can never satisfie the fire; give it faggots, it could burne logges; give it logges, it could burne whole trees; give it trees, it could burne whole houses; give it them, it could burne the inhabitants: Nay, *Solomon* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied. Hell and destruction are never full, so the eyes of man are never satisfied, *Prov.* 27. 20. The eye is never satisfied with seeing, the eare is never satisfied with hearing, still it desires further, what newes? *Prov.* 30. 15. hee compares them to the Horseleach, give, give, sayes the Horseleach, it's ever sucking, more and more, and more, it's ever desiring:

Cap 7. l. Eth. ad com.

firing: the affections are infinite, there is nothing in this world can ever satisfie them; did ever any meales meat so satisfie the stomack, that it should never hunger more? did ever sute of apparell so satisfie the back, that it should never wish to bee cloathed more? did ever rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is *infinite*, and he can *satisfie them*. He filleth the hungry with good things, *Luke* 1.53. If the affections hunger after God, he will fill them, and satisfie them. If thine affection be set upon God, thou shalt have all satisfaction: Hath a neighbour wronged thee? thou needest not seeke after revenge, Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy mind? thou needest not disquiet thy selfe, Christ will make thee satisfaction. He that complaines is not content, as we say, thou needest not complaine, saying, O I have but a poore house to dwell in, poore dyet to feed on, poore apparell to put on, poore friends to rely on: if thine affections be set upon God, looke what they want, Christ will make it up, he *will satisfie* thee, My people shall be *satisfied with* goodnesse, saith the Lord, *Jer.* 31.14. thou openest thy hand, and *satisfiest the desire* of every living thing, *Psal.* 145. 16. O yee poore soules, that have gone on in your drinkings and carowsings, and are never satisfied, that have followed your pleasures, and your vanities, and to this houre ye are not satisfied, what meane you to lose your selves in the things

things of this life? what meane you to befoole your owne ſoules as ye doe? Heare what the Lord Jeſus ſayes to you, Ho, every one that thirſteth, come to the waters, and he that hath no money, come yee, buy and eat, yea, come buy wine and milke without money, and without price; wherefore doe ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? Hearken diligently to me, ſayes he, and eat ye that which is good, and let your ſoule delight it ſelfe in fatneſſe, *Iſay* 55. 1, 2. Hoe every one that thirſteth, come yee to the waters. What? when ye are a thirſt will ye go to broken ciſterns? they cannot hold water to ſatisfie you, here bee waters indeed, that Chriſt does afford you; when ye have money in your purſe to buy food, will ye buy that which is not bread? ſtones in ſtead of bread? will yee ſpend your ſtrength and your health, and your wits, and your paines, and your ſoules too upon the things of this life; alas, they can never ſatisfie you. If the fountaines ſhould run wine, the people would not be content, as the proverb is, *Nemo ſuâ ſorte contentus eſt*, ſayes the Heathen. Had ye all the beere in the barrells, all the bread at the Bakers, all the corne upon the ground, all the wealth, and riches, and honour in the earth, they can never ſatisfie you, your ſoules ſhall die beggers for all theſe, and goe to hell notwithſtanding all theſe; alas, ye buy them all at a deare rate: doe yee not know what they coſt *Ahab*? they coſt him himſelf, he ſold himſelfe for them. Come yee hither ſayes Chriſt, ſet your affections here, here is mercy for nothing, and grace for nothing, and goodneſſe for nothing, and the holy Spirit

Horatius.

Spirit for nothing: can ye desire it at a easier price? though ye have not one single groat of any worth, not one single farthing or a brasse token of any righteousnesse of your owne; yet come hither sayes Christ, yee may make as good a market as the best: Come and buy without money, here yee shall have enough for to satisfie you. *Bene oft cui Deus obtulit*, sayes *Boethius*, it it is happy for you, can ye but see your own happinesse, that God gives you such an offer as this. Here ye may have the pardon of your sinnes, will that satisfie you? here ye may have deliverance from hell and condemnation, will that satisfie you? here ye may have grace against your sinnes, and power to subdue them? here ye may have the love of God, and the favour of Christ, and the communion of the Spirit, will that satisfie you? I will promise you here is enough for to satisfie you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against all troubles, sure promises against all doubtings, strength against all weaknesses, stayes and props under all sicknesses, assurance of Heaven and a kingdome as soone as ever ye dye, wee will warrant you yee shall bee satisfied here. Old *Simeon* as soone as ever he had Christ in his *armes*, Lord let me now dye, sayes he, q. d. Lord now I have enough; I care for no more in the whole world now, Lord now lettest thou thy servant depart in peace: I am well satisfied now I have Christ. O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and nothing can give them satisfaction but God that is infinite.

Luke 2, 28.

The

The third motive is taken *from the cloyednesse of the affections*; as the affections are infinite and can never be satisfied with the things of this life, so they are soon cloyed with any of these things: sometimes affecting, sometimes disaffecting. Nothing can give a mans affections full content but only their God. If thou doest not set thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be set on; if thine affections were made to be set upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a stone ever cloyed with lying on the ground? is the Sunne ever cloyed with shining? no, it is made for this end: thou wert never made to eat and to drink, for thy stomack will be cloyed with meat, and cloyed with drinks: the sweetest meats under heaven, if yee burden your stomack therewith, they will cloy it: thou wert never made to hunt and to bowle, to dice and to card, because thou mayest be cloyed with pleasure; thine affections are subject to a cloy, if they be set upon the things of this life; they are monsters and devils incarnate, that are never weary with swearing, and lying, and playing, and company keeping. I say, *these men are all monsters*: for if a man be a man, and he be not a monster, he will be cloyed and wearied with his wayes. They were bad enough that the Prophet does speake of, I am sure they were cursed wretches, yet they were not such damned wretches as never to bee weary with their sinnes; they have wearied themselves to commit iniquitie, *Ier.* 9. 5. They were weary with sinning, and cloyed

3 *From the cloyednesse of the affections.*

cloyed with their wayes, and yet they would on: on they went, but it seemes they were not quite monsters to go on and never be wearied; there is nothing in this life thou canst set thine affections upon, but it will weary and cloy thine affections, and therefore without doubt they are not the true object of thine affections. What base proverbs have the wicked, when they come from their sports? sometimes ye shall heare them say, I am as weary as a dog; when the drunkard hath barreld himselfe with his liquor, he is as sick as a dog otherwhiles, as we say: such filthy mouthed speeches we have, which shew they are cloyed now and then with these things; as the Poet sayes of the Horse and the Oxe, *Optat ephippia Bos, piger optat arare caballus*, the lazie Oxe that is toiling at the Plough, he is weary with it, he could wish he were used like a Horse to the saddle, that would bee lesse wearisome hee thinkes then the Plough; the Horse that is toyled with its riding, O he is weary with it, he could wish he were used to the yoke, that would bee a farre easier life. Thus mens wayes do weary and cloy their affections: the proud Minion is wearied and cloyed with such an odde fashion, O she must have another; the gamester is wearied with such a kinde of sport, he must have another; the delicate palate is cloyed with such tasted meats, it must have others. Certainly thine affections are wrong set, when they are apt to be cloyed on this manner. O therefore set thine affections on God, there thou shalt never be cloyed. I know a man may set his affections to Godward, and be weary, but then they are not right set when hee is weary.

Horat. Epist. 14.

They

they ſerved God amiſſe, when they ſaid, behold what a *wearineſſe is it? Mal.* 1. 13. If they had gone a right way to worke, they had never beene weary nor cloyed with ſerving of God. But yee brethren, bee not *weary with well doing, 2 Theſſal.* 3. 13. that is, ſet your affections aright upon, and ſo be never weary with it: the affections will never bee cloyed when they are truly ſet upon God: the fleſh will bee weary, but the Spirit cannot be weary. God gives the ſoule full abſolute content; the ſoule is at reſt when it is ſet upon God. As the ſtone is never cloyed with lying on the ground, becauſe there is its reſt, ſo God is the reſt of the ſoule. The greateſt glutton in the world will come at laſt to ſay, I have eaten too much; the greateſt drunkard, I have drunken too much; the greateſt ſpendthrift, I have ſpent away too much; his affections are cloyed: but ſet thine affections upon God, thou canſt never come to too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Chriſt too much; thy ſpirit can never bee cloyed; too much of one thing is good for nothing, ſay people, it is not needfull to bee too much pure and too much preciſe, leſſe would ſerve the turne: whoſoever thou art that canſt ſay or thinke ſo, it is ſure thou never kneweſt the meaning of grace. O ſay they, does not *Solomon* ſay, a man may be too much juſt, Bee not *righteous over much*, neither make thy ſelfe

In omnibus rebus magis offendit nimium quam parum. Cicero.

overwiſe: for why ſhouldeſt thou deſtroy thy ſelfe? *Eccl.* 7. 16. Is it not enough to be weary of goodneſſe, but yee muſt miſconſtrue and blaſpheme the Word of God too? This is the meaning of *Solomon*. *Solomon* never ſaid ſo himſelfe, but hee brings in thy filthy blaſphemous mouth, thus ſaying, Tuſh bee not thou righteous overmuch, why ſhouldſt thou deſtroy thy ſelfe? why ſhouldſt thou be ſo preciſe, to be called a Puritan, to bee hated and reviled, to deſtroy thine owne credit, and thy pleaſure; and thy liberty? Indeed as it followes, wee would not have thee overmuch wicked, &c. *Verſ.* 17. A little pleaſure will doe well, a little vanity, a little liberty, a little revenge, a little gayneſſe of apparell, a little mirth at the pot will doe well, but bee not wicked overmuch. I ſay, theſe are thy helliſh ſpeeches, and none of *Solomons*. *Solomon* does but bring thee in ſpeaking, as the Prophet *Iſay* does ſuch as thou, Let us eat and drink, for to morrow wee ſhall dye. O beloved, if yee would ſet your affections on God, your affections could never be cloyed.

4. From the precioufneſſe of the affections.

The fourth motive is taken from *the precioufneſſe of the affections*: the affections are the precious motions of the heart, the heart counts that precious which moſt it affects. Now what a ſhame is this, to ſet thine affections then upon the things of this life? thou haſt a baſe heart to doe ſo. Haſt thou

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a Kingdome to set thine affections upon? Hast thou a God, and a Christ, and a Crowne for ever and ever, all glory and honour to set thine affections upon? and wilt thou set thine affections upon drosse and dung, and such base things as these? doest thou not know that all thy vanities and thy pleasures are base in comparison of Christ? all thy Silkes and thy Satins, all thy gentility and thy pompe in the world, are vile in comparison of grace and of glory? Doest thou not know how God scornes all these things in comparison of the excellency of his grace and favour? thou hast a very base and a vile heart, if thou wilt set thine affections upon these things. So every wicked man is called *a vile person*, *Psalme* 15. 4. The vile person will speake villany. *Isay* 32. 6. Great *Niniveh*, the Prophet cals it *vile*, *Nahum* 1. 14. The vilest men are exalted, *Psal.* 12. 8. If wee should see a Lords sonne keepe company with them that are meaner then is fitting, will yee not say he is base. If we should see how *Sardanapalus* a King, would sit spinning and wheeling with the Maides; and *Domitian* the Emperour sit catching of Flies and hanging them up, would ye not say *they are base*? they doe things unworthy themselves: themselves should bee Noble, and Honourable, and Royall, and yet should so *vilifie and debase* their owne selves on this fashion. What a Christian be gaming and hoiting, that might have joyes unspeakable

and glorious? a Christian going to Alehouses, or other base places, that might goe into the Courts of the Almighty? a Christian complaine of the frowne of a man, whose breath is in his nostrils, that might have the favour of Heaven? a Christian angry at a trifle, a Christian not able to endure the losse of a little earthy silver, that might have all the riches of glory? what a *base man* is he? what *baseneſſe* is this in thee? Ah, thou thinkest basely of God, and basely of Christ, and basely of grace, and basely of the kingdome of Heaven, that setteſt thine affections more on the dirty and beggerly things of this life, then on them. The Proverbe of a foole is, Hee is penny wise and pound fooliſh. So thou art penny wise and pound fooliſh: wise for the things of this world, and fooliſh to the things of God. The best things of the earth compare them to grace, are no better then a penny to a pound: what a strange thing is this that wee should bee thus *basely fooliſh*? not affect a Sermon more then a Play; not affect the grace of our Lord Jesus Christ more then an earthly bargaine. There is a homely saying, but it is a most true one, A Foole will not give his bawble for the Tower of *London*; his affections are more on his Hat and his Feather, then on any thing else, περὶ τὰ γελοῖα σπουδάζει. Hee is very *serious about ridiculous things*. Fie for shame brethren, let us not bee so profanely conceipted of grace, so *basely minded* as to set our affections here below

Γνώμη.

below, when wee are called to set them on God.

The fifth motive is taken from the *instability of our affections*: if our affections be set upon the things of this life, they must be faine to repent of it at last, what ever come of it: whether we perish or not, whether we be saved or damned, it is certaine we shall repent of it: if ever thou go to Heaven, God will make thee repent that ever thou hast beene so vaine, so carnall, so voluptuous, so proud, God will make thy heart ake for it. *I abhorre my selfe*, sayes *Iob*, and repent in dust and ashes, *Job* 42.6. O I could even spit in mine owne face, I could even bee content to gnash my teeth at mine owne soule, that ever I sinned thus and thus, now I repent it in dust and ashes, O that I had never done so; were it to do againe, I would never do it for a thousand worlds: thus if thou go to heaven thou wilt be faine to repent it. And if thou goe to Hell, thine owne horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou hast set thine affections on earth; then thou wilt curse thine own selfe, and banne thine owne thoughts, and fret and stampe at thine owne madnesse, that thou shouldest set thine affections upon the things of the world, when thou mightest have had a Saviour, and a God, if thou hadst beene wise, and wouldest have beene ruled. *Magno emitur pœnitentia*, alas such repentance costeth thee deare. When it hath cost thee thy soule and brought

5. *From the instability of the affections.*

thee to hell, and utterly undone thee for ever, then thou learnest how to repent. When *Dives* was in hell, then he repented that ever he was so hard-hearted to *Lazarus*, Send *Lazarus*, &c. O he would now aske him forgivenesse; send such a poore wretch now, I will make him restitution. Lord send now thy Commandements and now wee will obey them; Lord now send thy Ministers unto us, and we will heare them; send us one sermon more, and now we will doe it. As sure as God is in Heaven, you will repent it another day, that ever you set your affections thus on the things of this life. Beloved, were it not better by oddes, not to set your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiseris cujus postea paniteat.* Doe not commit that if ye be wise, which ye must repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I say this very Sermon your conscience will bee sure to vexe you withall. Such a Sermon I heard, and there I had a warning, then I was told of this vengeance I endure, but I would not listen. O woe is me and my rebellion, that I did not. I beseech you consider it, set your affections otherwise then yee doe, set them graciously on God, or else ye will be forced to repent it for ever.

6. *From the jealousie of the affections.*

The sixth motive is taken from the *jealousie of the affections*: Beloved, when a Husband suspects his wives affections are not to him,

him, there is an affection of jealousie arises in his heart to revenge it: a man cannot abide that his wife should give her affections to another. So beloved, God is a jealous God, when he sees hee cannot have thy affections to him: he hath made thee his creature, hee hath hired thee for his servant; nay he espoused thy soule as a wife and a spouse to his owne Sonne; and if hee may suspect that thy affections are otherwise set, hee will bee jealous against thee. This will bee the grievousest *revenge* of al revenges that are possible. No revenge like the revenge for the turning ones affections awry. Let a man be wrongd though never so much, nothing but anger and choler does arise to revenge it; but if he suspect the want of affection in his own wife, then it is not an anger alone that arises to revenge it, but a *jealousie*. Doest thou not know what jealousie is? I tell you, it is the *revengefullest passion* that ever arose in the breast. *Iealousie is the rage of a man*, therefore he will not spare in the day of vengeance: he will regard no ransome, neither will he rest content, though thou givest many gifts, *Prov.6.* 34.35. We have a good Proverbe, From jealousie the good Lord deliver us. ζήλοιο πανάγριον ἦτορ, sayes *Oppia*, The heart of jealousie is wilde and all savage. A man is not onely angry, but directly in a rage, that is jealous. So

God expresses himselfe by a fury and a rage, saying, my fury shall breake out against them, and I will not pity them. When thine affections goe a whoring from God, he will bee revenged on thee deepely; hee will take no ransome; no ransome by Christ, no ransome in the world: couldst thou give him a whole world for the sinne of thy soule, he will not accept it. What sayes the Husband when he is jealous, what hast thou defiled my bed and played the whore? and so forth. I will make you an example: he eats himselfe up, till he is revenged: he will marke every cast of her eye, every gesture of her body, every tread of her foot, every thing now shall be matter of suspition: she shall not speake to any man in the street, but he will suspect it is wantonnesse. She shall not be able to goe one step out of doores, but he will suspect it is to her base lovers. So if wee set our affections wrong upon other things besides God, God will never put it up at our hands. He will then be extreme to marke whatsoever is amisse; not one idle word, but he will be precise to observe it; not one vaine thought, but he will be curious to note it; not one foolish fashion, but he will set it downe in his note-book; he will then be extreame with thee. Ye have read and heard the Tenne Commandements often and often. Yee know

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what is said in the second Commandement, Thou shalt not do thus and thus, for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children. If thou set up these Idols in thy heart, to affect the things of this life, take heed of this jealousie, I the Lord thy God am a jealous God, &c. Hee will visit not only thy sinnes upon thee, but hee will looke what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have beene drunkards, he will visit it on thee: if any of them have beene swearers and worldlings, and wicked, he will visit it on thee. From this jealousie the good Lord deliver us. *Exod. 20.*

7. *From the tyrannie of the affections.*

The seventh Motive is taken from the *Tyrannie of our affections, if they be not set right.* If our affections be not set upon God, they are the sorest Tyrants that can bee to tyrannize over us. *Philo* compares the tyrannie of our affections to the foure hundred yeares bondage of the Israelites in Ægypt. Ye remember what woful and slavish bondage they were put to in Ægypt, in so much that they groned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives: so doe the affections tyrannize over a man that is carnall and earthy, they doe so besot him, and befoole him, that hee knowes not how

τετρακόσια δ' ἔτη γίγνεται ἡ δουλεία, κατὰ τὰς τῶν ἐν τεσσάρων παθῶν ἡ δυνάμεις.

how to come out of his sinnes; they doe so harden him and obdurate him, that no preaching nor counsell can convert him; they doe so occupie and taske him, and busie him, that hee can finde no while to save his owne soule, or bethink himselfe of escaping of hell and damnation; he is in hell before ever hee thinkes on it seriously; they plague him like *Tantalus*, sayes he, and leave his soule in the lurch after all his vain hopes, he can never be free for God. The Apostle speaking of the lusts and affections of the world, how they assure men into vanity; hee sayes they promise men libertie, but they are the servants and slaves of corruption, 2 *Pet.* 2. 19. A man would wonder how one should bee *in bondage with a pot* or a Pipe, with a bowle or a game, with a carnall friend, or an use he hath gotten; but so it is, that nor Minister, nor sermon, nor warnings from God, nor any thing can free him: Still hee is *enthralled*. Now consider, are our affections such tyrants, when they bee set upon the things of this life? O let us set them upon God. If they can captivate us to God, and bring us into a *golden bondage* with grace and with goodnesse, wee are happie. Seest thou how the wicked are tyed to their sinnes, and their lusts? so if thine affections were set upon God, thou wouldest bee tyed unto God. O it's an admirable tye, this, to bee tyed unto God: This is it that

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the wiſeſt man in the earth adviſeth us to. My ſonne, ſayes hee, keepe thy fathers commandements, *binde them* continually upon thy heart, and *tye* them about thy necke, *Prov.6.* 21. Thine affections are theſe ſtaybands, and theſe tyes; if thine affections bee ſet upon the Word, they will tye it to thy ſoule; if they bee ſet upon grace, and love to Gods ordinances, his Sabbaths and his wayes, they will tye them to thy heart: if thou wilt not ſet thine affections on God, thou art a very ſlave, a very ſlave unto Satan and to ſinne; thou art not onely in a wofull condition, as thou art, but they tye thee faſt to it; and if God may not be ſo much beholden to thee for thine affections to him-ward, hee will intrap thee, and take thee by them, as a Beare is taken by the Collar, and hale thee to judgement. Thou haſt little affection, or none at all, to the Word: may bee thou comeſt not to be reproved, and amended by the Word, but thou comeſt to have ſome knowledge, and ſome pretty ſentence to talk on, or ſome fine ſtory or paſſage to ſpeak on: as I live, ſaith the Lord, I will anſwer thee according to thy thoughts: may bee thou commeſt that thou mayeſt ſcrape up ſome hopes to have mercy, and heaven at the laſt; may bee thou comeſt to ſnatch up ſome ſentence or other that may ſecure up thy conſcience: if there bee ever a paſſage of mercy, that

that thou wouldest faine have; As I live, saith the Lord, I will answer thee according to thy thoughts, and thine owne vaine heart: that which thou camest for in the Word, as I live, saith the Lord, thou shalt have it.

Vid. Ezec. 14. 3, 4, 5, &c. Thou dost not come to learne how to be holy, and be stricter than thou art, but though thou beest no stricter than thou art already, yet to have some hopes to bee saved for all that.

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454
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